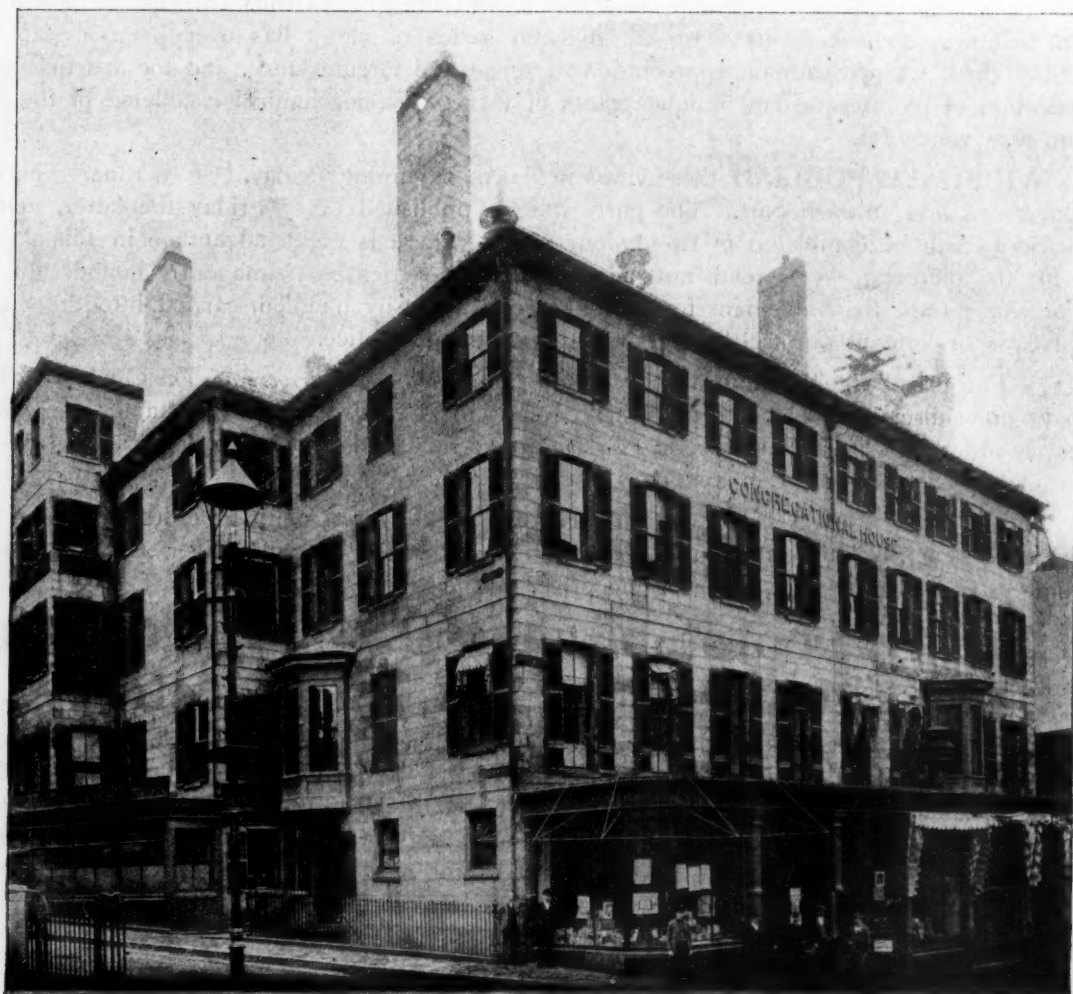


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THE CONGREGATIONALIST

Boston Thursday 29 December 1894



Congregational House, Boston.

THIS house may be regarded as a sort of "Pilgrim shrine" toward which the descendants of the Pilgrims will instinctively bend their steps whenever they shall visit this city. . . . A granite monument in Plymouth stands in silent grandeur to commemorate one of the most sublime events in human history. This granite building is also a monument to the principles and church polity of the fathers, not teaching alone by its material form, but instinct with a living influence through the moral power of the societies gathered within its walls.—*Address of Hon. E. S. Tobey, at dedication of the building, Feb. 12, 1873.*



Palestine in Pictures!

The publishers of *The Congregationalist*, believing that the widespread interest excited in Bible lands among its constituency by *The Congregationalist's Oriental Tour*, starting February next, warrants such an undertaking on their part, have contracted for the exclusive rights for the Congregational denomination of a most remarkable series of photographic reproductions of present day scenes in the Orient. This work will consist of 384 plates, 8 in. x 10 in., each one accompanied by admirably written descriptive text, the latter prepared and edited by Bishop John H. Vincent and James W. Lee, D.D. Bishop Vincent has made two extended tours in the East, while Dr. Lee, in company with an expert photographic artist, spent the spring and summer of 1894 in Palestine. All the pictures are therefore new and show the country as it is. The publishers of this paper are intimately acquainted with the ground thus covered by pencil and camera and they do not hesitate to say that no series of views has ever been prepared approaching these for sympathetic appreciation of scene and circumstance, and for artistic skill in the selection of picturesque and unique points of view. The mechanical excellence of the series we can also vouch for.

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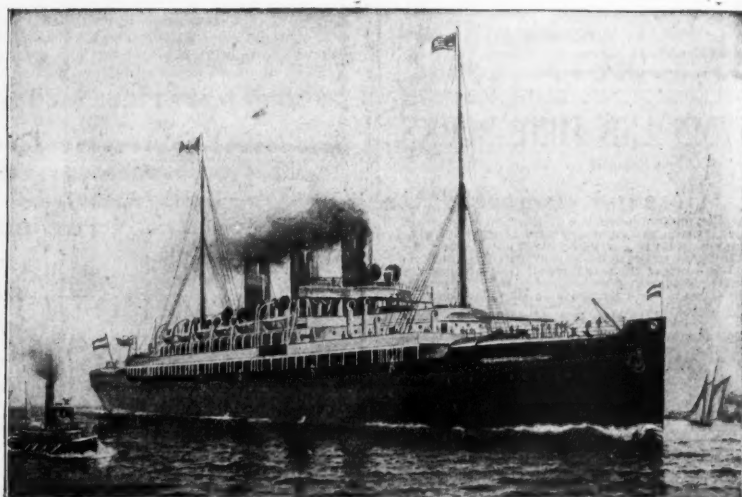
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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 29 November 1894

Number 48

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FAMILIAR as is the plain, substantial structure, a picture of which appears on our cover this week, to Congregationalists living in and near Boston, we are confident that they, as well as the thousands of our readers who have never seen it, will be pleased to have in their possession so good a representation of it. Without claiming any peculiar sanctity, the Congregational House may fairly be considered the headquarters of the denomination in America. Here many of its historic and literary treasures are preserved. Here are the main offices of three of our six benevolent societies and branch offices of the other three, and hither resort, every week, for conference and friendly intercourse, ministers and laymen, while the visitor of Congregational persuasion from over seas is not content to depart from Boston without inspecting it. We are confident that in

due time a larger and more satisfactory edifice will reflect honor on the denomination. Effort in this direction has been embarrassed by the hard times and by the uncertainty as to the intentions of the city government with reference to property on Beacon Hill. But while the scheme halts, the debt on the present building is being reduced, having now shrunk to less than \$150,000, and some day the movement for a new house will take a sudden and effective forward leap. Meanwhile let us all pay our respects to this the first home of our denomination on these shores, to its colony of busy workers and the great interests with which they are connected, and to the memory of the noble men who from time to time in the course of the last twenty years, having finished their faithful labors here, have gone to their heavenly reward.

Berea College is receiving much attention just at present in and around Boston. The daily papers talk of it. Its work is being explained to several of the churches, and wherever President Frost speaks—at churches, clubs and private companies—he convinces those who listen to him that Berea has a peculiar position and a peculiar work which strongly appeals to Christian philanthropy and patriotism. Last week a representative gathering of gentlemen dined at the Thorndike Hotel, and then listened to addresses from President Frost, Prof. N. S. Shaler of Harvard, who was born and bred in Kentucky, Rev. A. D. Mayo, Rev. W. E. Barton, who with his wife graduated at Berea, and others acquainted with the region which the college especially serves. The meeting was both entertaining and inspiring. It brought out much valuable information, and it called forth very hearty wishes that Berea may receive the money it now imperatively needs. The results of the meeting will not be wishes only. Last Sunday evening President Frost, with Rev. A. D. Mayo and others, spoke at Mt. Vernon Church. He is winning an enlarged constituency of friends for the institution to which he is devoting his life.

We have learned of a Congregational church, by no means a small one, in which for three years not a single contribution was taken for any one of our six benevolent societies. Upon such churches rests the heavy responsibility of permitting our world-wide missionary work to halt in its progress. The gifts which might reasonably be expected from those who profess to be co-workers with Christ, who do not give anything, would supplement the present income so that, instead of barely holding their own, the societies could make substantial advance. How hard it must be for a minister to work with a church whose interest in the salvation of the world is annually expressed by the gift of—nothing! How dead a church must be to keep a minister who does not insist on some expression

in money, however small, of such an interest!

Several times recently the announcement has been made with emphasis that Calvinism is dead in England and is passing away in this country. We do not deny that there is truth in this assertion. Certain statements of the theology taught by John Calvin are no longer preached as they were fifty years ago, probably are not now believed by many who call themselves Calvinists. These statements meant fatalism, against which the moral sense revolts. But even those who denounce Calvinism pay tribute to its mighty influence in making the individual conscience dominant and in promoting and defending human freedom. Those who condemn Calvinism ought to define what they condemn, for many who hear that it has passed away do not know what it was and is. Professor Wilson, who recently took a professorship at Alleghany Theological Seminary, declared that Calvinism stood for certain principles, which are stated in the *Interior* as follows: "The supreme authority of Holy Scripture, the church's independence of the state, religious and political liberty, the equal binding authority of law, courage, education, charity." These principles surely are not dead. They never were more living, or appeared more worth living for, than now. Never was it more necessary than now that they should be clearly set forth and bravely defended. Calvinism should be thoroughly studied. Let it be restated, but it cannot be eliminated from a people who obey God and maintain civil and religious liberty.

We advise Republicans to whom the result of the recent elections has brought a boasting self confidence to turn back to the files of their newspapers published two years ago. The tidal wave then ran in the other direction, and it was the Republicans who were overwhelmed. In fact, the lesson of the two great defeats is one and the same. They mean that the people are tired of politics, however labeled, which wastes its time in petty schemes of mere party advantage, and that they are ready to continue a party in power only when its leaders remember that they are the servants of the whole people and use the power intrusted to them for the good of all. Blind and selfish partisanship in the legislative halls deserves, and will usually secure, defeat.

Two classes of men stand in strange and suggestive contrast—those who have had the advantage of a liberal education and have used it to little purpose, and those who have missed and longed for it but have made the best use of the opportunities they had in the intervals of necessary work. The world knows very well now that a college diploma is not the guarantee of an educated man, and that he who really wants to know will find the means to learn. There were two guests at a summer hotel.

One was a conceited youth just graduated from college, who was ready to open his mouth on all occasions and with reference to any subject, while most of his opinions were as crude or silly as the opinion which he cherished of himself, and many of his statements bore a very uncertain relation to the facts. The other was a lawyer, who had sacrificed his opportunity of entering college to the duty of maintaining his widowed mother's home, but whose trained memory and attention had made him master of every book he had read. The other guests had no difficulty in determining which was the educated man and which the smatterer, but the college boy treated the lawyer with a certain amusing condescension, which was repaid by a deference as wholly undeserved. One prided himself upon an advantage which he had largely wasted; the other respected an opportunity which Providence had put beyond his reach.

On Tuesday of next week the English people are to make a noticeable advance on the road toward democracy, in holding the first election under the new parish councils act. It has been said that rural England is ruled by the squire and the parson, but if it continues to be so it will be through the consent of the governed. The new system may be compared to the New England system of government by town meeting. The parish meeting chooses a council of from five to fifteen in whose hands is lodged the administrative power, the control of parish property (except ecclesiastical property) and what we should call the duties of a board of health. The Anglican bishops are awake to the importance of this first election and urge, in pastoral letters, that the best men shall be chosen and that the educated classes shall take part in the choice. In one of these letters we notice that the Bishop of Durham, better known to Americans as Professor Westcott, holds up our own American example as a warning of the evils of neglect. "We are told," he says, "that public life in America suffers greatly from the fact that men of the highest culture and independence stand aloof from it." If only our fashionable Anglo-maniacs could be persuaded to listen to the bishop's advice!

CONGREGATIONALISM SPEAKING FOR ITSELF.

Our denomination is not distinguished for its self-consciousness. The mission it assumes is to testify, not of itself, but of Christ. Yet its members would better fulfill its mission if they better understood its history, its character and aims. Especially ought its young and new recruits to be able to find a simple and clear answer to the question, What is Congregationalism?

For these reasons we have this week called together a goodly company of its representatives to testify of what it is, how it came to be, how it affects those who bear its name, what it is fitted to accomplish for individual believers, for our country and for the kingdom of God. It will be noticed that a considerable number of ministers who give their testimony have come into our company, more or less recently, from other denominations, from which they are still separated hardly more than in name, while in full and loyal fellowship with Congregationalists.

These brethren make it evident that one

of the characteristics of Congregationalism which has most attracted them is that it does not put forward its polity as essential to faith. It makes no claim that Congregationalists are the only people acceptable to God. It freely offers fellowship to all who accept Jesus Christ as their Saviour and Lord. Its position was explicitly affirmed by our last National Council, which welcomed affiliation of churches "upon the basis of the common evangelical faith, substantial Congregational polity and free communion of Christians, without regard to forms or minor differences."

Congregationalism has also a noble heritage which its members always hold in honor, a history in which its roots lie deep. The battle for liberty of conscience under law, for freedom to worship God and to interpret His revealed will and for government in which all may share as free-men, has been long and costly, and in that struggle the Congregationalism of primitive times had its new birth and has grown to its maturity. In the early years of that great conflict in England Cromwell led Congregationalists, who were then known as Independents, to victories in whose results we also share. The great principles of liberty, equality, fraternity, under Christ as the head, are in the blood of the Congregational race, which attracts to itself like qualities in other denominations, not only making it easy for other Christians to enter into it, but extending its fellowship, real and warm, beyond its own boundaries. Whoever makes Jesus Christ supreme, in the Holy Spirit calling Him Lord, to the true Congregationalist is a brother, whatever name he bears.

By its history and by its vitality Congregationalism emphasizes the dignity of each individual, responsible only to God, redeemed by His only begotten Son, made partaker of the divine life through receiving the Holy Spirit. It is, therefore, a democracy of those who through faith in Christ have joined in covenant to walk in love with Him and His, a union of disciples of Christ, not an absorption of Christians into a monarchy or an oligarchy. The local church, whose entire authority is vested in the brotherhood, sufficient in itself and at the same time in fellowship with churches like itself, and offering fellowship to all who are in sympathy with it, is the Congregational idea, and belongs with our American life. It fosters Christian educational and missionary enterprise, for it requires the development of both mind and heart, and at the same time brings us, as our contributors testify again and again, nearer than any other denomination to the idea of the universal church.

Congregationalism without spiritual life in each of its members and spiritual aims realized in common would speedily fall in pieces. It can live only by possessing and developing a loving and consecrated spirit in the service of God and man, a spirit in which enthusiasm is balanced by intelligence, but kindled by great possibilities of developing individual lives and individual churches everywhere into a union with Christ in which they shall realize the highest independence with the fullest obedience to Him and the most complete fellowship with Him and with one another.

Every Christian serves God better by knowing the history of his denomination, its doctrine and character and its aims. If he rightly apprehends its place among

Christian denominations, he will better serve the whole body of which Christ is the head. In our forthcoming Handbook we have endeavored to state the principles and give outlines of the history of Congregationalism, and have mentioned the literature by which the student of our polity may gain fuller knowledge. We hope and believe that our efforts will aid Congregationalists to enlarged intelligence concerning the faith and polity they represent, and at the same time to deeper convictions and broader charity.

A FALSE AND HARMFUL DISTINCTION.

The essential fallacy of the monastic system was well stated by one of its defenders at the Episcopal Church Congress in this city the other day. "The object has been," he said, "to keep the law of God more thoroughly than can be done while engaged in the occupations of this world." The logic of this would make monks and nuns of us all. It is every one's duty to keep the law of God "thoroughly," at any sacrifice of worldly interests. But the monk's chance of doing this is no better than the merchant's, and often not so good. This thought of "orders" is the old, unwholesome mediæval notion, which found artistic expression in pictures of heaven crowded with men in "orders" and hell with common men and women. It still survives in Roman Catholic countries in the exclusive application of the word "religious" to those who are under monastic vows.

Every man is called of God to his life work, and all are priests. If some of the functions necessary to the community as a whole are delegated to individuals, there is no delegation of a special sanctity. That is, and must be always, a personal matter between the individual and his God. God's law of character is one and the same for every man, and it is no easier to obey it in the monastery than in the world. God's law of service is a law which takes account of opportunity. If a man is so placed that he can devote his whole time to the church's work, so much the better! But he must not think that God's requirements do not expand with his opportunities, or that he is holier than another who is called of God to service in a busy life of what we carelessly and falsely call "secular" employments.

In our judgment, a man who puts himself apart from the world which he wishes to influence sets up a hindrance to his own work which it will require a special strength of character to overcome. Nine times out of ten he could keep God's law of service more "thoroughly"—and by that we mean more effectively—if he were in some business which would bring him on a level with his fellowmen. The world's chief need today, we are inclined to think, is for self-devoted laymen—men whose vow to Christ is vow enough to keep them ready for all opportunities of service.

PALESTINE IN PICTURES.

The announcement of *The Congregationalist's* Oriental Tour has brought to us many expressions of interest, not only from those who contemplate joining the party, but from others whose study of the Bible and historical reading have made the scenes in the proposed journey peculiarly suggestive. Many of our readers, to whom such a trip is impossible, wish they may gain some dis-

inct idea of places whose associations are closely connected with their most sacred experiences. We are, therefore, glad to announce that we have made arrangements to issue a series of photographic views of Palestine, Syria, Egypt and Southern Italy, taken during the present year and covering nearly the entire route proposed by *The Congregationalist's* party. Bishop J. H. Vincent, who has twice gone over the journey whose scenes are thus reproduced, says, "These new and charming photographs give me the sense of having made a third journey to the Holy Land." The full description of these views and how to obtain them may be found on another page of this issue. Mr. W. F. Whittemore, publisher of this paper, was in the Holy Land at the time these photographs were taken and, as will be seen by announcement on another page, indorses the selection of points of view as exceptionally good.

Our readers will recognize the fact that we have never before undertaken an enterprise of this sort; we do so now only because of the widely awakened interest in *The Congregationalist's* tour. The views will not only be valued by those who follow that journey but by every one who teaches or studies the Bible. In connection with letters which may be expected to appear in our columns for some months next year, we trust they will give added vividness to the scenes of the earthly life and teachings of our Lord and of His apostles.

A WHOLESOME INEDEDULITY.

The Nineteenth Century for November contains an amusing article about England and the Coming Thunderstorm. It is from the pen of a German, who has evolved a situation partly out of facts and partly out of his own inner consciousness and upon this as a basis has constructed a prophecy of evil. A European thunderstorm is coming. Everybody is likely to be thoroughly drenched. The only proper thing, this gloomy prophet thinks, for England to do is to come under Germany's umbrella, and help shed the rain off upon others. His whole article, like many another of late, is based upon the certainty of an immediate and gigantic European war.

Now undoubtedly there long has been danger of such a war and it is not yet removed. Possibly a small matter might occasion it, although one after another such small matter, as well as some of considerable importance, has occurred lately without provoking it. But any one who will study the European situation calmly will perceive that for some time the strongest influences have been making for peace and that peace is less likely to be broken now than at any time for a number of years.

A fact in point is that nobody can afford to go to war if it can possibly be avoided. We do not mean in money merely. There is not one of the great European nations which would not risk losing more, in men, in territory, in glory, in solid influence for the future, by a war than she could be sure to gain. Nor is there, we believe, one of them all, unless perhaps it be France, where this fact is not understood perfectly well by those in authority, and in France, too, the ministry doubtless comprehends it. Whatever combinations might be formed, and all which are practicable have been studied and mastered in all their possibilities, no European ruler to-day feels any assurance that he and his coun-

try could win in a war. Possibilities are very evenly balanced just at present. They say that the late czar of Russia kept the peace of Europe. So he did and so does the Emperor William of Germany, who also is extolled as a preserver of the peace. Each of them is entitled to praise, doubtless, but no more than any one of half a dozen other rulers. Either of them could create a bloody war in twenty-four hours but neither of them will, if he can avoid it, in twenty-four years. Nothing else would alarm any one of them so much as the prospect of a war. They know too well what war means.

It is not worth while to believe all that one reads about the great European war which is coming. A wholesome incredulity is in order. And we may add that no harm will result if it be given some room in reference to the actual war in progress between Japan and China. Apparently Japan has gained a great advantage. All which we are hearing in its favor may be true. But it is quite probable that reports have been exaggerated. It is unlikely that the Japanese march toward Peking, if it be taking place at all, is quite as much of a picnic as the daily journals declare. China, in spite of all her barbarian backwardness, is not a country to be overrun as nonchalantly as is stated. The only thing of which any one can be really sure at present is that nobody here can know much about what is occurring until reports have been carefully sifted.

DOES GOD HEED PETITIONS FOR MATERIAL BLESSINGS?

A strong disposition exists to answer this question in the negative. Many believe that the laws of nature and society are so definitely settled and work so like the parts of a machine that prayer cannot possibly affect them. Not a few professed Christians evidently have been impressed by this view of the subject and more or less frankly confess that they are in doubt.

The force of the objection depends upon the certainty that the laws mentioned are absolutely mechanical and fixed in their operation. But this never has been proved, and cannot be in the sense necessary to settle the point. All thoughtful persons admit readily that these laws seem to work regularly and that given causes ordinarily must produce their natural effects. But it does not therefore follow, as is assumed too often, that many exceptions may not occur. The Creator may have so regulated the operation of His laws as to leave it entirely possible for Him apparently to interfere at will and to answer such prayer as would seem unanswerable in the conditions. The so-called interferences may be as truly pre-conceived and orderly features of the case as the processes which they are supposed to interrupt.

Until this possibility shall have been proved unreal—and in the nature of the case it cannot be—the claim that God does not heed petitions for material blessings is merely a dogmatic assumption. And on the other hand there is an immense mass of testimony, given seriously and deliberately by persons representing all grades of culture, social position and experience of the world, whose evidence any court would accept instantly upon any other matter. Moreover, although it is chiefly the evidence of Christian believers, it does not come wholly by any means from them. Thousands in every Christian age, past and present, have borne

willing and positive testimony to their experience of God's answers to prayer. Many of these answers have been almost startling in their definiteness. Probably every sincere Christian at one or another time has had this experience. It is a fact of spiritual history which ought not to be ignored. Indeed, it cannot be.

God does heed petitions for material blessings sometimes. Nevertheless we are not to expect every such prayer to be answered nor are we to be disheartened when we seem to offer it in vain. It is he whose petitions of this sort are offered in strict harmony with the supreme prayer, "Nevertheless Thy will be done," whose supplication is heeded. And a prayer for material blessings may be answered most truly and fully by their refusal.

THE WEEK IN REVIEW.

Two hundred and ninety-seven bidders, representing \$154,370,000 of capital ready to be invested, sent in bids for the new ten-year bonds, to the amount of \$50,000,000, which the administration has decided to issue. Payable entirely in gold, which by tacit understanding must not be withdrawn from the national treasury, and carrying with them a premium which will, since the bid of the Stewart syndicate has been accepted, put \$117 in the treasury for every \$100 of debt incurred, it seems now as if the national treasury might soon have a gold reserve of not less than \$110,000,000. But the fact also will obtrude that within a year our national debt has been increased by \$100,000,000, as the result of a disparity between revenue and expenses due to causes some of which might have been foreseen and avoided. The decision of the New England Tariff Reform League to change its name to the Free Trade League is significant, and worthy of commendation by all who like to see the fair play of forces out in the open. The Home Market Club's indorsement of bimetallicism, and its putting forward at its great banquet, as a typical Southern white Republican, of the man who led the mob against the Italians in the outrage which made New Orleans and the nation blush for shame a few years ago, have not strengthened its position in New England.

One of the most important questions to come before the national legislators next month will be the adoption or rejection of the recommendation of the report of the Dawes Commission made last week to the Secretary of the Interior. Recent events have called the attention of the public to what has been evident to some for a long time, viz., that affairs in the Indian Territory were such that law and order were as naught, property was passing into the hands of the unscrupulous few and the tribal government was fast breaking down. Realizing that justice to the best interests of the Indian demanded a reform, Congress in 1893 empowered the President to appoint a commission which should visit the Territory, treat with the Indians and endeavor to negotiate for a new basis of relationship between nation, the tribes and individuals. President Cleveland wisely selected Hon. Henry L. Dawes of Massachusetts as head of this commission. The commissioners early in the year began their work, and now report. They have met with no success as diplomats, not because they are incapable but because of the hostility of the

governing spirits in the tribes of the Territory, who have no disposition to give up power or income. The only tribe which has complied at all with the requests for conference of the commission is the Cherokee Council, and that only to the extent of being courteous—not complaisant. The commissioners' suggestions are radical, in that they propose as the first and fundamental step what is virtually a cancellation or withdrawal by the United States of its treaty with the tribes. There has been so much of this disregarding of Indian treaties by the United States in the past that one at first is surprised and shocked to hear such a suggestion coming from such a friend of the Indians as ex-Senator Dawes, but he does it just because he is their friend. He and his colleagues justify their recommendation by an argument which seeks to establish the positions that the conveyance of the Territory was in trust for specific uses, that the specific uses have not been realized, that the tribal governments have perverted their trust; hence it is the plain duty of the United States to enforce the trust and recover for its original uses the domain or discharge the trustees. It is obvious that here is a nice question of ethics and law on which the friends of the Indians as well as congressmen will differ.

The annual meeting of the W. C. T. U. in Cleveland, O., Nov. 16-21, has been full of vitality, revealing much and varied activity during the year past, and directly effecting while in session a much needed reformation in the city's censorship of theatrical posters. It is apparent that the organization is broadening its range of activity and is recognizing somewhat the intricacy of the problem which it is attempting to solve. It is obvious that the leaders do not place as much reliance as they once did upon mere legislative prohibition of the liquor traffic. They still insist upon it, to be sure, but they do not rely upon it to bring in the millennium speedily. And yet, notwithstanding the facts that justify the preceding statement, if we were to criticize the present tendencies of the organization, which in the main is useful and necessary, we would express the opinion that the organization was suffering from an attempt to settle too many problems that have no vital relation with the growth of habits of total abstinence or temperance. The Populists, the women suffragists, the advocates of municipal or national ownership of natural monopolies, doubtless are glad to have the indorsement of such an organization, but whatever they may gain by it the organization, as a temperance agency, loses. Moreover, the organization does not impress one as having as a characteristic that willingness which it should have to receive light from all quarters. Several years ago it drove forth able women who could not be convinced that loyalty to the third party was a test of loyalty to the cause of temperance. And now, if the treatment which Mrs. Mary Livermore received at the recent meeting of the Massachusetts W. C. T. U.—of which she was the first president—is typical, it seems as if the organization was unwilling to hear both sides of the argument on the Gothenburg license system, and would, if it could, exclude from its membership all women who, like Mrs. Livermore, believe in getting the better when the best is not attainable.

Miss Frances E. Willard, as a matter of course, again was elected to direct the affairs of the national society, receiving practically a unanimous vote.

Meetings to protest against Turkey's treatment of the Armenian Christians have been held in Minneapolis, Chicago, New York, Boston and in many minor cities, indeed, wherever the Armenians are found in any number. The meeting in Boston very properly was held in Faneuil Hall. Julia Ward Howe presided, and William Lloyd Garrison was one of the speakers. It is well that the American people should in some way make its indignation felt. There can be no doubt of the substantial truth of the reports that have come from Bitlis and vicinity. Letters from the missionaries of the American Board in the vicinity, received this week, corroborate the dispatches of the past two weeks which have been based on letters to the friends of Armenia in London. Think of it! The thousands were slaughtered last September and Christendom is just learning of it. This fact in itself is an indictment of Turkey. The commission which Turkey has appointed to investigate is not deserving of confidence—its verdict is predestined to be one of excuse, and at best what self-imposed remedy can it suggest? Turkey, however, fears somewhat the condemnation of Christendom. She already has taken steps to prevent all papers from entering the empire which in any way refer to the massacres. If Great Britain, the United States and Germany could agree upon a policy that would force Turkey to permit an investigation that would be thorough, and if Great Britain would resolutely live up to the treaty which makes her the guardian of the interests of the people whom Turkey is permitting the Kurds to ravage and murder, then a new day might dawn for the Armenians. Unfortunately, thus far the British Foreign Office has given no sign of any such conception of its duty in the matter, and the Armenians seem to have no ray of hope save as it may come out of the semi-darkness of Russia. But Russia and England seem to be coquetting just now, so that source of hope and comfort is denied.

One of the interesting developments of the Lexow Committee's investigation of the administration of New York's municipal affairs is the controversy which has culminated in a letter from Archbishop Corrigan to Father Ducey, a popular Catholic priest of the city, forbidding him to attend subsequent sessions of the Lexow investigation without written permission of his ecclesiastical superior, *i. e.*, Archbishop Corrigan. Father Ducey, as a priest acting within what he claims are his rights as such, and as an American citizen hating vice, venality and the real or alleged alliance between Tammany and the Roman hierarchy in New York, has replied to the archbishop, asking for production of authority by which he claims the right to interfere with his (Father Ducey's) actions as a citizen. The incident and the letters are very suggestive. If Archbishop Corrigan really wishes to see the A. P. A. languish he would do well to avoid such displays of arbitrary power. Father Ducey, by his past fearless criticism of his ecclesiastical superiors, and his unsparing denunciation of Tammany, as well as by his daily attendance in the courtroom during the

Lexow investigation, doubtless has made many enemies. But he can count on the sympathy and practical support of the people, and it is profoundly to be desired that he shall stand up straight, fight the matter through to the court of highest resort, and determine, once for all, whether a Roman Catholic priest can be loyal to his city's best interests and at the same time be in good standing as a Roman ecclesiastic; for it is a question in which thousands of patriotic priests, as well as higher ecclesiastics, have an interest, not to say anything about the laity. Bishop McQuaid of Rochester denounces Archbishop Ireland of Minnesota because in the last campaign in New York State he ventured to denounce Hill, Croker, Grant and the Tammany gang. The bishop probably feels sore over the adoption of the amendments which tell him and his, "Keep your hands out of the public purse," and he confesses that he has a grudge against Archbishop Ireland for throwing his influence to secure Rev. Sylvester Malone's election as member of the State Board of Regents.

The New York Committee of Seventy, having secured District-Attorney Fellows's consent to have Governor Flower name an attorney—in sympathy with them—to prosecute the cases in New York City, finds its way obstructed and plans balked by the well-intentioned but untimely effort of some young municipal reformers, who have preferred charges against Mr. Fellows to Governor Flower. He now refuses to name a substitute for Mr. Fellows until the latter has been heard and tried. The Committee of Seventy have no particular desire to see Mr. Fellows retained in office, neither, on the other hand, do they care to see him ejected just now and another Tammany man put in this place, be he ever so able or semi-respectable, for they distrust any Tammany appointee. They hoped themselves to name his substitute. This incident illustrates forcibly the necessity of tact, co-operation and wisdom in municipal reform. Courage and enthusiasm are valuable, but do not sum up the total equipment of the reformer.

The election in London on the 22d was the culmination of a contest which for bitterness and sectarian animosity has rarely been equaled, especially in these latter days. Not content with the satisfactory workings of the Compromise of 1871 law governing religious instruction in the public, non-sectarian board schools, a few Anglican leaders began as far back as 1885 to move toward the imposition of rules which would first make the teachers undergo theological tests before securing appointment, and, second, compel them to teach doctrine after they secured appointment. But not until the fall of 1892 did their courage rise to the pitch necessary to formulate their demands. Since then the fight has been bitter. The teachers, though most of them are of the Church of England, rebelled against such tests. A large and influential minority in the Established Church has stood up manfully with the Nonconformists against the ritualists and the Roman Catholic hierarchy, and the working man, conscious of his rights and intolerant of ecclesiastical interference with the peace of the schools, which are doing so much for his children, has aided materially in the fight. The enormous number of votes cast last Thursday shows how intense

the feeling was and how general the desire to effect the result. The last board numbered fifty-five members and of these thirty-four were Clericals and only nineteen Progressives. Last week the Clerical strength was brought down to twenty-nine members and the Progressive forces increased to twenty-six. Thus it will be seen that the party favoring the imposition of doctrinal tests has a bare majority, but their candidates had much fewer votes than their rivals. This apparent inconsistency is due to the system of cumulative voting in vogue. It remains to be seen how much the real victory of the people will modify the future action of the bare majority which the Clericals have.

Japan, by an attack from the land side, after thirty-six hours of severe fighting, yet with comparatively slight losses, captured the great Chinese citadel and arsenal of Port Arthur on the 22d. We have no details as yet of this great and decisive victory, but the plan of attack was daring in itself, and the consequences to China are such that she must sue for peace, for Japan captures enormous supplies of ammunition, the remnant of China's navy and large stores of naval supplies, and she gains at one stroke control of the waters of the Gulf of Pe-chili and the opportunity to land her troops at the doors of Peking. However, at this time, it seems altogether improbable that there will be much more fighting. Already a Chinese envoy, charged with some message, either from the Tsung-Li-Yamen at Peking or from the deposed but still powerful Li Hung Chang, has set out for Japan.

The United States has been informed by Japan that while Japan does not think the time for mediation has come (this was before the victory at Port Arthur) yet she is willing that offers of surrender from China should come through the representatives of the United States in China and Japan, and instructions to further that end have been given to Ministers Denby and Dun. It is fortunate that at this critical period we have such able and veteran diplomats representing us at Peking and Tokio. The new treaty with Japan, which we have just negotiated, has been signed by Secretary Gresham and Minister Kurino, and now goes to the Senate and the Mikado and Privy Council for approval. It is the consummation of fifteen years' effort by Japan to secure from us and European nations the recognition that she is a civilized country, competent in her own courts to deal out justice to foreigners. The abolition of the present foreign consular courts, however, does not become operative until July 1, 1899. We gain commercial advantages, our missionaries will be free to go where they will in Japan—they and all others acquiring greater property rights not only in the old treaty ports but in the interior. Japan recognizes also the right we possess of restricting foreign immigration, hence the treaty contains a clause by which we can guard our ports against the influx of Japanese should it ever seem necessary.

The executive council of Massachusetts refused to pardon the officials of the Old Colony Road sentenced to imprisonment for inciting and participating in resistance to the town officials of Abington.—Concord, Mass., was the scene of a conflict between members of the A. P. A. and a crowd of opponents who, under cover of darkness,

hurled bricks, interrupted speeches, etc., and inflicted injuries that tempted the A. P. A. into recourse to the use of firearms. —Mayor-elect Strong of New York, at the Chamber of Commerce dinner in New York, described the unwillingness of able, upright men to accept office, and intimated that he might put a woman at the head of the street cleaning department. Portland, Me., has a municipal scandal. New Brunswick, N. J., is probing its civic rottenness, and St. Louis has organized a Committee of One Hundred. —The Standard Oil Co.'s highest officials were indicted by a Texas grand jury. —The National Shoe and Leather Bank of New York City discovered that a book-keeper and an accomplice had, during a long term of years, stolen \$354,000.

The czar and Princess Alix were married on the 26th.—Southern Italy has suffered from earthquake shocks.—In both Germany and Austria the changes in the popular feeling as revealed in the acts and words of their representatives have tended to impair the stability of the present cabinets.—The French House of Deputies has voted lavish appropriations to the French army which is to invade Madagascar. Before France wins she must spend millions, sacrifice thousands of her soldiers and, in the end, win a hollow victory. Harold Frederic says Madagascar bids fair to be to the republic what Mexico was to the empire. —Anton Rubinstein, the great Russian composer and pianist, died at St. Petersburg, Nov. 20.

IN BRIEF.

We advise every one of our readers who has a particle of enthusiasm for the Pilgrim polity to file this issue away for frequent reference in the future. It records in comparatively short compass a vast amount of Congregational history. The men who undertake to set it forth are well known as ardent and lifelong believers in our polity and mission. Mr. Hill in particular has earned a right to speak, for he can remember when a schoolboy in London being taunted by his mates, who called him the little Dissenter. His father and mother at considerable sacrifice had just come out of the Established Church. The illustrations in his article are made from cuts used in Mr. Dexter's recent book, *The Story of the Pilgrims*, his publishers, the Cong. S. S. & Pub. Soc., kindly granting us the use of them. It may be of interest to know that the two men who appear in the picture of the street in Leyden are Dr. George E. Day and Dr. Dexter. All things considered, we doubt if we have ever issued a number of more value to the denomination.

But lest we should be exalted overmuch at the contemplation of our principles, our history and our present resources, let us pay sober heed to these wise words. They are from a sermon by Rev. William Russel, preached before the General Assembly of the Colony of Connecticut at Hartford, May 14, 1730:

Don't flatter your selves that your Fathers were so dear to God, that he will not cast you off: Nor think your External Privileges will secure you: or that you are now so increased in Numbers, Strength and Riches, that you are out of the reach of ruining Judgments.

"Will you walk into my parlor?" said the spider (Presbyterian General Assembly) to the flies (theological seminaries). "No, thank you," say McCormick, Auburn and Western. "We would not if we could."

Rev. S. J. Barrows of the *Christian Register* served as pilot to the Boston police in their recent crusade against the spiritualists, medi-

ums and frauds of the South End, Boston. The clergy are versatile nowadays.

Whole-hearted gratitude well distributed was expressed last week at the Connecticut Association by the representative of the C. H. M. S., who, after announcing the great increase in receipts, said, "God and the dead we thank for that!"

Professor Shaler of Harvard, a Southerner by birth and training, says, "I don't know of a school in the world where money will go as far as at Berea." His opinion is well supported by President Frost's statement that \$100 pays for board, fuel, room and tuition for a year.

There are debts and debts. Dr. Storrs told the Methodists a fortnight ago that "a debt which the church does not rise to pay is a rope about its neck with an anchor at the other end, and will drown it. But if it rises to pay it, the debt becomes a necklace of pearls, a tiara of diamonds."

At the Day of Atonement services in a Jewish synagogue in Seattle, according to the *Jewish Messenger*, fifteen young ladies read Psalms from the pulpit. Perhaps the suggestion may be useful to some of our ministers who have doubts about the drawing power of the gospel and are always hunting for some new sensation.

"Nothing succeeds like success" seemed to be the feeling regarding the use of free pews at the late State meeting in Connecticut. That the system "must be worked" in order to be beneficial is a point in its favor, since nowadays so many new systems not only fail to run themselves but do not succeed when they are "worked."

Every one interested in foreign missions should read the appeal of the secretaries and Prudential Committee of the American Board to be found on page 783. No friend of that work, we are sure, will turn aside from it without prayerful inquiry as to what duty rests on him in this matter, nor without doing what he believes he ought to do to fulfill our Lord's command.

A wise suggestion now and then from a judicious listener might do the minister a great deal of service in helping him to abandon or avoid disagreeable habits and unfortunate tones of voice. We know a deacon who has placed his minister under genuine obligations in this way. He is never obtrusive or critical. He understands the graces of speech and of silence.

That the Bible is still a "precious treasure" was proved last week in Boston, where a pamphlet of sixteen pages containing Scripture verses was bought at auction for \$1,000. But then only one other copy of this little book, known as *The Soldier's Pocket Bible*, is known to be in existence. At the same sale a leaf of the famous Gutenberg Bible was sold at a price that would have made the entire book cost about \$30,000.

It seems strange to read that there is living in Iowa, in vigorous health, a woman who was thirty years old at the organization of the first Congregational church in that State. She still attends the preaching services and the Sunday school of the church of which she was one of the first members. Four of the Congregational band of 1843 are now living in the State. What will the Congregationalism of this State be at the end of the next century? What that of the States beyond, and of all the West to the Pacific?

For those who want to do foreign missionary work the opportunity is offered right at home. Any Sunday church in Boston may send one or more of its members to some of our city missions, where they will be shown how to select and invite persons on the streets to come into the services, to sit with them and to try to lead them to Christ. Many na-

tionalities are represented in our streets every Sunday evening, and churches which should send such helpers to these struggling missions might get from them reports of great interest.

The cases of typhoid fever in Wesleyan University, Amherst and Yale have been traced to raw oysters taken from Fair Haven, Ct. The young men who have had the disease partook of these oysters, planted and afterwards sold, it is said, by a man in whose family there were cases of the fever. Such a lesson as this ought at least to teach those caring for typhoid patients to guard as far as possible against the spread of the contagion.

The future of the Central Church, Chicago, Professor Swing's, seems to be assured. The seat holders are favorable to a continuance of the organization and ten thousand of the twenty thousand dollars desired as a guaranty fund has been secured among the trustees themselves. In all probability Dr. Gladden will have an opportunity to become Dr. Swing's successor if he will listen to a call. Should he decide to remove to Chicago, he would receive a warm welcome, not only from his Congregational brethren but from large numbers outside of our circles. However, we do not feel like sparing Dr. Gladden.

What is said to be the oldest Protestant church building in America was re-dedicated at Smithfield, Va., two weeks ago after a thorough renovation. Its style is that of an English country church and the tradition is that the bricks and all the original wood-work were brought from England. It was built less than twenty years after the settlement of Jamestown. This edifice certainly ought to take its place among the few shrines which this country boasts, and be included in any historic pilgrimage that may be planned to cover points of interest in the South land. It is situated in one of the most picturesque regions of old Virginia.

It is a sharp and terrible blow that has fallen on our contemporary, the *Advance*, in the death, by accident, of its editor-in-chief and publisher, Mr. Harrison. The sad particulars are stated elsewhere in this paper. It recalls vividly the shock which the workers in this office sustained, four years ago this very month, when news came from New Bedford of the death of Dr. Dexter, our beloved chief. In his case, however, the suddenness of the end was mitigated by the fact that he passed peacefully away in his sleep. To our friends of the *Advance* and to the bereaved members of Mr. Harrison's household we stretch out our hands in tender sympathy.

The Yale-Harvard football game, which Yale won at Springfield last Saturday, was an object of interest not only to the 25,000 spectators, but to a great public which enjoys reading about and discussing such contests of skill and pluck. It is most unfortunate that the game was not so much played as fought, and with a brutality on both sides which makes the descriptions of it read like reports of slugging matches, which should be and are condemned by educated men everywhere. It is not to the credit of either university to commend such scenes or to allow its undergraduates to participate in them. It is a pity that a game of such manly possibilities should be spoiled by such brutalities.

Prominent among the photographs of favorite actors in the shop windows is displayed the portrait of New York's latest hero, Dr. Parkhurst. In the "catchy" plays, which depend for their popularity upon allusions to the affairs of the day, the name oftenest brought forward, and with the certainty that the allusion will be understood and applauded, is the name again which is commonest in the mouths of all New Yorkers, that of Dr. Parkhurst. These are indications merely, among scenes and associations which ordinarily do not go to the ministry for interest

and point, of the triumph of one man, whose pluck and faith bid fair to revolutionize the life of the largest of American cities.

The *Boston Transcript* pays this high compliment to Rev. Morton Dexter's recent book, *The Story of the Pilgrims*, an important addition to our Congregational historical literature:

If one wants to know—as certainly all New Englanders ought to want to know—just how it happened that the strongest of all the American colonies were planted on these least kindly of shores, and were planted, too, in all the weakness of poverty and lack of court patronage, he will find the mystery unfolded in these pages. It is one of those great problems in human history the solution of which makes clear to us the value of moral agencies in human enterprises. . . . The research and care given to the making of this volume fit it for the hand of the most intelligent reader.

The Red Cross Society of Japan sends six physicians and twelve nurses with each transport steamer conveying Japanese troops to Korea and China. China has no Red Cross Society and refuses to guarantee protection to foreigners who wear the red cross and are intent upon alleviating the distress of the wounded Chinese. The dead of the Japanese are cremated; the dead of the Chinese lie and rot. The humanity of the Japanese in their conduct of this war is doing more to break down the walls of Chinese prejudice than any other outside influence. Three hundred years ago the Japanese ravaged Korea and plundered its people, and as a trophy of victory the ears of 3,600 victims were brought back to Japan. Today Japan is at war again, but with what a different spirit!

The importance of passing the lottery bill, which went through the United States Senate last summer but was blocked in the House, is not to be overestimated. No doubt a majority of the House are in favor of it, but the lottery men have money in abundance and able counsel. No doubt they will try all possible means to keep the bill from becoming a law. For legitimate expenses in pushing it to enactment \$600 are required. Contributions may be sent to Mr. Francis B. Sears, Third National Bank, Boston. It should not be forgotten that certain persons, notably Professor Woodbridge of the Massachusetts Institute of Technology, have already given liberally of their time and means in order to carry on a persistent campaign against this evil.

STAFF CORRESPONDENCE.

FROM LONDON.

A Civic Renaissance.

After long centuries of torpor, London is being stirred by a great civic awakening. Hitherto the citizens of the most wonderful city on which the sun ever shone have been indifferent to its greatness and careless of its development. There has been no sense of corporate life, of civic brotherhood, and hence no pride in the present magnificence of the city or conscious responsibility for its future. The ancient Roman or Athenian was proud of his city, felt himself to be an integral part of its life, and today the citizens of Edinburgh, Manchester or Birmingham are animated by similar sentiments. But the average Londoner, despite the antiquity of his city, its romantic history, and its splendid monuments, has no such feeling. The very greatness of the metropolis of the world partly accounts for this almost universal indifference. London is too big to grasp as a unity. The dweller in what used to be called "merrie Islington" is hardly conscious of any more intimate relation to the inhabitants of sedate Camberwell than to the citizens of, say, Birmingham.

There are signs that this sense of isolation

and indifference is giving place to a nobler feeling. A new spirit is manifesting itself—a growing admiration for the city itself and a quickening of the sense of mutual interest and responsibility. Londoners are beginning to realize the greatness of the trust committed to them and to see that only by union and co-operation can the city be properly governed, its administration brought to the highest point of efficiency, and the health and happiness of the citizens, as a whole, thereby secured. Mr. W. T. Stead and the *Daily Chronicle* are two influential factors in developing this sense of citizenship. By voice and pen Mr. Stead ever seeks to awaken the inhabitants, not of London only, but of every town in the kingdom, to a consciousness of civic responsibility. Having successfully disturbed the peace of Chicago, he summoned a conference to the largest hall in London to discuss what would happen if Christ came to it, and on that text founded a telling argument that the prime duty of Christian citizens just now is to see that the right men—the men who would act in the spirit of Christ—are returned at the forthcoming school board, parish councils, county councils and other elections. On the same day, "Citizens' Sunday," over three hundred pulpits, Anglican as well as Nonconformist, resounded with adjurations to good citizenship.

The Unification of London.

Another evidence of this re-birth of civic interest is the movement for the unification of London, so that the one square mile in the heart of the city shall no longer be municipally governed—or rather misgoverned—by an antiquated close corporation, but be brought under the administration of the London County Council, which is already responsible for more than 100 square miles of the metropolis. The royal commission appointed to consider this important question has reported in favor of amalgamation, and although the city fathers naturally set their back against any interference with their ancient prerogatives or vast wealth, there is little doubt that in due time the House of Commons will give legislative effect to the proposals of the commission. We shall still have our "Lord Mayor," but instead of being the nominee of a few, he will, as chairman of the enlarged County Council, be the choice of the metropolis as a whole. And then, if the hoary institution known as "The Lord Mayor's Show" is preserved, we may hope to have a spectacle worthy of the greatest city in the world, in place of the tawdry procession, half circus, half masquerade, which on the ninth of November blocked our thoroughfares, brought business to a standstill and excited the ridicule of every intelligent citizen. Lord Salisbury, consistently with his inbred hatred of all democratic tendencies and institutions, in a violent speech, of which even Tory papers like the *Times* and *Pall Mall Gazette* disapproved, sneered at the report of the commission, attacked the County Council and all its ways, and even had the insolence to suggest a parallel between it and Tammany!

The House of Lords.

Lord Salisbury's reply to Lord Rosebery's Bradford speech, in which the premier threw down the gauntlet to the House of Lords, was a far abler performance. Indeed, Lord Rosebery's statesmanlike treatment of this momentous question compelled

the noble marquis to use to the full the great powers of argument which he undoubtedly possesses. The leader of the House of Lords naturally made much of the fact that Mr. Gladstone's Irish policy is not indorsed by the majority of English electors, and insisted that it is the mission of the House of Lords to prevent the wishes of the largest part of the British community being overridden by "Dr. Walsh's battalions from the south and west of Ireland." Up to the delivery of the speech to which this was a reply, Lord Rosebery had distinctly lost ground in the country, so much so that the *British Weekly*, which ever loves a Scotchman, declared that Bradford was his last chance.

The premier, however, by his wise and far-seeing, yet bold and definite, pronouncement against the House of Lords, has fully restored the confidence of Liberals, who were beginning to doubt his sincerity as well as his enthusiasm. He justifies his undoubtedly slow initiative by the contention that the British people must first make unmistakably clear their mind in regard to so grave a constitutional change as the effective handling of the House of Lords must involve before the party leaders can take definite action. By revealing a comprehensive grasp of the whole situation and a consciousness of the gravity of his responsibility, Lord Rosebery's speech has not only reassured those of his own party who were beginning to doubt his title to be regarded as a statesman, but will carry far more weight with the great mass of the people, who halt between two opinions, than would any thoughtless flippancy, such as that of Mr. Labouchère, which talks loudly about abolishing the House of Lords at one stroke. To deprive the Lords of the power of veto over the Commons, the policy to which Lord Rosebery has committed the Liberal party, practically means the abolition of the hereditary chamber, as the premier admitted and Lord Salisbury reiterated. It is not likely that the Lords will meekly consent to be wiped out of existence without trying to avert the calamity by all the resources in their power, and we may now look forward to a protracted and bitter struggle, in which home rule and all other great legislative proposals will for the time being disappear.

A Healthy Public Sentiment.

Perhaps the most gratifying fact which the present crusade against London music halls has brought out is the healthy state of public opinion on questions involving the morality of the community. It is evident that the vast majority of the citizens of London are determined to make virtue easy and vice difficult in this modern Babylon, and that the County Council may be relied upon to give effect to the wishes of the populace. It was thought by some a daring experiment on the part of Mrs. Ormiston Chant and the National Vigilance Association to seek to make the renewal of the "Empire" license conditional on the closing of the drink bars and promenade within the building, on the ground that they were conducive to vice. The success of this attempt came as a surprise, not only to the music hall fraternity, but to many who, whilst sympathizing with the endeavor, regarded the accomplishment of its purpose as impossible. The decision of the council having been upheld in the law courts, we may expect further efforts to purify the amusements and pleasure resorts of the peo-

ple. Indeed, Lady Henry Somerset, on her return from America, assured me that the crusade, having once begun and been so successful, is not to stop at the Empire. As a result of the vigorous circular issued by her ladyship after visiting another music hall, directing public attention to the disgraceful exhibition there of "living pictures," the proprietors of the establishment have undertaken to withdraw any "picture" to which the County Council takes exception.

Exeunt Mahatmas.

The *Westminster Gazette* has done useful service in exposing the imposture of the Theosophical Society, or some of its officials. Of course the chief, if not the only, claim of theosophists to attention is their alleged possession of abnormal powers—the existence of Mahatmas, the precipitation of letters, etc. Mrs. Annie Besant has herself said, "If there are no Mahatmas the Theosophical Society is an absurdity," and most people will agree with her. She solemnly assured me, some time ago, that she had been in communication with Madame Blavatsky since her death, that she had received precipitated letters from Mahatmas and, to crown all, had herself seen a Mahatma—although she declined to tell me when or where, or what he was like. The distinct impression left upon my mind at the time was that Mrs. Besant was being duped, more or less willingly.

It now appears that the ingenious Mr. William Q. Judge, vice-president of the Theosophical Society, is the author of the "precipitated" letters that were supposed to have fluttered down out of space into the Blavatsky Lodge. Mrs. Besant puts it this way: "I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge; but I also believe that the gist of these messages was psychically received." It is difficult to understand how Mrs. Besant, who, whatever else may have been thought of her, earned a reputation for sincerity, can defend a man like Judge after his own admissions, or remain connected with a society founded on fraud and deceit.

Nor. 14.

ALBION.

SOME CHARACTERISTICS OF THE WESTERN CHURCHES.

BY FRANKLIN.

Including the churches in Michigan and Indiana, those in the Southwest, and those on the Pacific coast, the Western churches number a few more than 2,500. Scattered as they are over this vast region, no statements can be made which will apply to them all without modification. Those here made are those which seem appropriate to the churches with which I am most familiar.

One of the most prominent of these characteristics is the youthfulness of their spirit. None of them have as yet reached maturity or donned the garments of age. Perhaps this is due in part to the slowness with which Congregationalism has asserted itself in these Western regions. This was less its own fault than that of Eastern parents, who feared that if it bore its own name and ventured to assert itself in this "wild West" it would fail altogether in Christian service. For the sake of the kingdom of God it was sent hither to die! Who shall say that having lost its life it has not found it? What would our Presbyterian churches in the Northwest, in whose number and power

and earnestness Congregationalists take pride, be had the elements which New England Congregationalism furnished in the earlier years of their history been withheld? If for a time the Western churches had reason to feel that their Eastern mother was inclined to leave them to care for themselves, her generous and constant gifts in these later years have more than atoned for the indifference to their welfare manifest prior to 1850.

In the growth of these churches may be seen their aggressiveness. With them Plymouth Rock is simply a starting point. They believe that the principles for which the fathers contended ought to be dear to the children today. That they have been measurably true to these principles is testified by the 346 churches in Michigan, the 311 in Illinois, the 304 in Iowa, the 236 in Wisconsin, the 204 in Minnesota, the 143 in South Dakota, the seventy in North Dakota, and the thirty-nine which, under the fostering care of the Home Missionary Society and the enthusiasm of a Western pastor made into a missionary superintendent, three or four years have brought into existence in Oklahoma.

Think, too, of the number of churches which have sprung into life as a necessity in Chicago, in Detroit, in Cleveland, in the Twin Cities of the north, in St. Louis, in Denver and at strategic points all over the West. Nor has there been any attempt to crowd these churches into fields already occupied—rather to occupy waste places, to do a work which others had neglected. With firm faith in the superiority of our polity, it has yet been a principle with those who have stood behind these aggressive movements not to disregard the rights of other churches, or to treat them with anything like discourtesy. That this aim has been realized in every case would be too much to affirm. But this has been and is the policy of the churches of the West. While believing that the cities should receive the first attention, our leaders have not been forgetful of the interests of the rural districts, nor failed to provide the gospel for those sparsely settled regions in which it is so difficult to build up self-supporting churches.

Congregationalism in the West has been mindful of the traditions it has inherited in relation to learning. It has directed its efforts from the first to the establishment of schools, colleges and seminaries both for young ladies and the training of young men for the ministry. In proof of this it need only point to Olivet, Ridgefield, Illinois, Wheaton, Knox—which is half Congregational, to say the least—Beloit, Ripon, Monticello, the Woman's College at Rockford, Carleton, Yankton, Redfield, Fargo, Colorado, Salt Lake, Whitman, Pomona, to schools and academies almost by the score, to the theological seminary in Chicago, which the gifts of the past year made by all the churches have lifted to a place of commanding influence.

The members of our churches were never more strongly convinced than today of the necessity of a highly cultured ministry if these churches are to meet the demands made upon them. This in part is due to the fact that Congregationalism throughout the West has become synonymous with education for all our youth, that as professors and teachers in our State universities and in the colleges of other denominations, and in our public schools, a large number of

Congregationalists are employed. We recognize gratefully the gifts which the East has made to our colleges, the gifts she is still making because of the necessity which is still upon us of appealing for them. We do this because parents in our churches desire for their children the best education attainable, because the men at the head of our colleges are seeking to bring them up to the grade of Eastern institutions, because they feel that as yet foundations alone have been laid upon which the magnificent superstructure is sometime to be reared. These institutions, while stimulated by the noblest and highest ideals, have yet been true to the Western spirit. They have been content to take such men as came to them and, by careful and patient instruction, help them make up for imperfect preparation. By developing in them a real love for learning and the qualities of a true manhood, they have sought to equip them for the service they desired to render. With what satisfaction may Beloit, Illinois and Knox call over the roll of their alumni?

The aggressiveness of Western Congregationalism has shown itself also in the efforts it has made, and in the success which has attended these efforts, to adapt itself to the fields in which it has found its work. The history of more than half of the churches in Chicago shows this to be true—pre eminently so the history of the noble mission among the Bohemians, an outgrowth of the consecrated service and continuous gifts of the lamented Deacon Gates. In fact, our churches have grown in this city because, in the first place, we have a city mission fortunate alike in its superintendent and its directors, and, secondly, because men and women have not hesitated to work in the Sunday schools and the churches which the society has seen fit to organize. Nowhere in the West has the laity been idle. To it, even more than to the ministry, has the rapid increase of strength in our churches during late years been due.

We deem it a great good fortune also that the rank and file in our churches are men and women who are not ashamed to work among the poor. We cannot affirm that our church membership is prominent either for its wealth or its social culture, rather for a moderate possession of those material things which are indispensable, and a position in society which, while it closes no doors in its face, yet leaves it accessible to the ignorant and degraded.

It is characteristic of our churches that the ministers in the pulpits and the people in the pews have not been afraid of the contribution box. Gifts have not always been large. But when it is remembered that most of the houses in which we are now worshipping have been built by those who occupy them, that in addition to this we have been compelled to equip our colleges and other institutions of learning while sustaining our churches, it may appear that our gifts have not been inconsiderable. We confidently look to their speedy increase.

A love for the gospel is another characteristic of these churches. Liberal as our pulpit has been, and unwilling as our churches are to tie themselves up to any body of formulated truths which they may not interpret according to their own pleasure, few men have met with any success in endeavoring to preach a gospel which a simple faith could not find in the New Testament. On the whole, the plain teachings of our Lord have been faithfully presented from

the pulpit and taught in the Sunday school. And yet the men in our pulpits have not been indifferent to the advance which learning, in nearly all its departments, has made during the last twenty-five years, nor ignorant of the discussions between our best scholars of profound questions in exegesis. Acquainted with the opinions of those who call themselves authorities on the Pentateuchal question, they have still felt that no call has come to them to cease preaching man's sinfulness and his need of salvation through the grace of God.

It is natural, therefore, that our churches should be thoroughly evangelical in belief and evangelistic in methods of work. From no churches has Mr. Moody and men like him received a more cordial welcome or more generous gifts in their efforts to give the gospel to the masses. None have taken a deeper interest in the work of the Y. M. C. A. or the Y. W. C. A. None have been more ready to receive the representatives of the Y. P. S. C. E. or to organize societies. In these churches the Woman's Board of Missions has long been at home, and its desire to form juvenile bands and to inspire every class in the church and congregation with a love for missions has been furthered in every possible way. Nor in this continued and unwearied effort to send the gospel abroad has there been any forgetfulness of the claims of the home field.

Prior to the war the members of our churches were nearly all abolitionists. Since the war they have been among the foremost in trying to educate and save the freedman. Absolutely free from fanaticism of every kind, perhaps sometimes too quiet and staid in their ways, they have never failed to be on the side of true reform. They have lifted up their protests against intemperance. They have sent their appeals to Congress in behalf of the Indian. They have given woman every opportunity to carry on the work to which she has felt herself called. With no claim to any special consecration, it is yet true that it is coming more and more to be felt among us that confession of Christ carries with it consecration to His service, and a consecration which makes us responsible for the social, moral and spiritual welfare of our neighbor. It is for this reason that our churches are so greatly interested in mission churches, like the Tabernacle, and are following with the truest sympathy the efforts which Professor Taylor is putting forth to establish a social settlement within the limits of its parish.

Ready always to unite with others in Christian work, it is the conviction of the most intelligent in our churches that our polity is admirably adapted to the wants of the West, that it appeals to its free, hearty, independent spirit, that just as in South Chicago it has had success in winning people from almost every country in Europe to Christ, and has approved itself to Germans and Bohemians, not only in Chicago but everywhere it has gone, so is it likely, under God, to be of great service to us in the future. Everywhere it is characteristic of our churches that their members believe that they have only just begun to grow, or to work, that past development is simply a suggestion of what is to be. And this conviction comes to them, not less from the simplicity and beauty of their polity, than through their belief that in aiming to make Christ known as the Saviour of men they have the assurance that His Spirit will ever

be with them. As a final word, it should be added that in claiming thus much for themselves the members of our churches have confidence in the growth and success of those sister denominations whose aim, like theirs, is to give the gospel to the whole world.

EMPHATIC PERIODS IN OUR DENOMINATIONAL HISTORY.

BY REV. GEORGE LEON WALKER, D. D.

The near approach of another Forefathers' Day is of course a reminder of one, and in some sense the most emphatic, period of Congregational history. That a band of a hundred or more devout men and women, having already suffered a thirteen years' exile from their native land in Holland, should voluntarily undertake a life-long exile in the wilds of a new continent, across a seldom traversed ocean, impelled by a primary principle of devotion to what they deemed the Scriptural idea of church organization, must necessarily have been not only a marvelously picturesque, but a profoundly influential event in denominational history. For it was, first of all, a denominational issue which brought the Pilgrims to these shores. It is sometimes loosely said that religion brought them. In a sense this is true. But they had no doctrinal quarrel with the Church of England, or with the prevalent type of religious belief in Holland. Not one of the first fathers of New England would have denied—spite of the stronger Calvinism of some among them—that personal piety could grow and flourish on the basis of the Anglican articles of dogmatic theology, while the views of the dominant party in Holland were exceedingly relishful to them. It was religion as expressed in a particular ecclesiastical form—the form we know as Congregational—which took them first to Holland, and thence brought them across the seas to an American wilderness. And such an illustration of devotion to a denominational idea must needs tremendously mark the men, the period, the religious body capable of manifesting it.

But there are other periods of Congregational history scarcely less emphatic than that especially brought to mind by Forefathers' Day. One of these is to be found in the unexpected and far-reaching results bound up in the visit of a kind-hearted Plymouth physician to a company of sick people at Salem in the spring of 1629. The Salem settlers, unlike the Plymouth Pilgrims, did not come to these shores as Congregationalists. They were not Separatists from Episcopacy, but only from the abuses of Episcopacy. Francis Higginson, John Skelton and Thomas Dudley on landing at Salem had no idea of setting up a church on the Plymouth model. They merely wanted freedom from a tyrannous administration of an ecclesiastical system in which they had been brought up, and to which every one of them still belonged.

But when Dr. Samuel Fuller of the Congregational church at Plymouth came on a professional visit to the invalids at Salem, he set forth not only, it is to be hoped, a good type of medicine for the body physical, but a most potent organizing principle for the body ecclesiastical as well. Before he left Governor Dudley and some of his associates had accepted the Congregational idea as the right and Scriptural one in the constitution of the church. And so when,

on the 20th of July following Dr. Fuller's visit, the Salem people came to set apart the newly-arrived ministers, Higginson and Skelton, to the pastoral office, they did it in the wholly Congregational method of choosing and ordaining their pastor and teacher by their own direction.

And this example, set at Salem, was followed by the churches of the Bay generally, so that in point of fact the Plymouth principle became—wonderfully contrary to the antecedent usage and inclination of most of the Bay people before leaving England—the habitual choice and custom of all the Massachusetts colonists in the organization of a church and the setting in place of its officers. Such a spiritual conquest of the larger by the lesser colony is one of the most picturesque incidents of American history. Such vast and far-reaching consequences of a professional visit by a physician to a company of invalids is without a parallel anywhere. Samuel Fuller's trip to Salem ought to be remembered as one of the significant events in Congregational history by every member of a Congregational church from Maine to Oregon.

Another epoch marking event in our denominational history was the formulation of the principles of Congregational order into distinct statement by the churches in general council. The Plymouth church had come over the Atlantic to illustrate these principles in 1620. Successive Massachusetts churches had adopted them as their own. Connecticut and New Haven colony churches were associated on the same terms. So that by 1648 the number of these ecclesiastical organizations, distinctly the fruitage of the Plymouth vine, was fifty-three. But as yet there was no common, formally recognized standard of principles to which they could appeal. Numerous treatises, indeed, there were, written by Mather, Cotton, Hooker and others, which were more or less circulated and recognized as truly setting forth the tenets and usages of Congregationalism. But the churches felt that it was time for a more authoritative and explicit statement of these principles by themselves; and this all the more because the parliamentary control at home was in the hands of Presbyterians, and there was danger of interposal here in New England in favor of that system in the Colonies.

Summoned under the influence of these various considerations the Cambridge Synod, which met first in September, 1646, but did not complete its work till August, 1648, was a most important body both for its personnel and for its work. Its members were men who in any age of the church would have commanded reverence for their character and the majority of them for their learning, while the work they did was singularly wise and far-reaching. Subsequent centuries have led the churches of our denomination to depart in some subordinate particulars from the system of ecclesiastical principle and procedure then laid down, but not from its general and substantial features.

The constitution of the local church as composed of hopefully regenerate members; its bond of connection an explicit covenant; its independence of all superintending authority; its right to choose its own officers and set them in place; and yet the responsibility of all the churches to each other in matters of common fellowship and concern—the really essential principles of

Congregationalism—were clearly set forth and definitely insisted on in that ancient symbol; and they gave the synod's work a value impossible to overestimate and lasting to this day. Not that the Cambridge Platform is now, or ever was, regarded as a document authoritatively binding on the churches in any such sense as the Articles are binding on the Episcopal Church, or the Book of Discipline upon Presbyterians. The very idea of a Congregational church as an autonomous body, immediately responsible to Christ, and owning only qualifications to any other authority, precluded such a conception of the work the synod did. But with whatsoever abatements or changes time has wrought that work was monumental. Fortunate, indeed, that in that critical hour of our New England history Congregationalism had men wise and farsighted enough to achieve an enterprise so substantial and enduring!

Nearly a hundred years went by. They had been years of a reasonably prosperous extension of denominational development, measured by visible signs in the multiplication of churches and the occupation of territory. But they had to some extent, also, been years of tendency to spiritual decline. The ideal of a regenerate membership as the proper material of church life had become clouded by the general acceptance of the Halfway Covenant usage, which made two kinds of adult members—one professedly regenerate, the other admittedly not—in almost every church. Companioned with this decline, and largely its consequence, was a more or less sensible departure from the doctrinal soundness of former years. Preaching became more formal, superficial, sometimes scarcely evangelical. The type of general Christian living was inactive and Laodicean.

From this slothful condition the churches were in large measure aroused by the breath of God's Spirit in that movement, extending from about 1735 to 1745, known as the Great Awakening, and which marked another emphatic period of our denominational history. This was the era of the powerful preaching of Jonathan Edwards and George Whitefield and Gilbert Tennent, and in part of Jonathan Parsons and Joseph Bellamy. But it was the time, also, of the perhaps not less useful preaching and endeavor of hundreds of less distinguished pastors, who were stirred up by the same revival spirit to labor with new earnestness and success in the quiet precincts of their own parishes.

Two important results accompanied or followed this Great Awakening period of religious history. One was the recovery of the idea of a regenerate membership as the proper constitutive element of a church. The other was a quickened solicitude about doctrinal truth. The first of these results was, indeed, somewhat slow of realization universally. The Halfway Covenant practice had become engrafted into general church usage, and was a good while in dying out entirely. But in the arguments and experiences of the revival time of 1735-45 it received its deathblow, and its existence thereafter was one of decline.

The other result was general and immediate. A revived interest in religious truth, in the accurate statement and enforcement of religious doctrine, became well-nigh universal. More than at any previous period of New England history, even the earliest,

the discussion of the great principles of divinity became general in the pulpit, became common in the congregation. For the first time New England had a theology which might be said to be home grown. With much in this period to deplore in the extravagances of some and the uncharitableness of others, it was an era of momentous importance in our Congregational story. Like a Mississippi flood it brought with it some silt and rubbish and doubtless wrought some damage, but the soil received a nourishment it had not before, and in multitudes of parishes where the voice of the conspicuous—and sometimes noisy and injudicious—evangelist was never heard the church was lastingly quickened, and religious truth was welcomed as it had never been hitherto to the mental, moral and spiritual benefit of men.

Still another period of great significance in our denominational story is the period, near to the beginning of the century, which witnessed the organization of the older of our great missionary societies for home and foreign evangelization and the establishment of some of our earliest seminaries for theological education. It is interesting to note how all these fresh and varied forms of religious life and endeavor, which so strikingly mark the first thirty years of the present century, grew out of a quickened condition of spiritual vitality in the bosom of the churches themselves.

From about 1793 to the opening of 1800 revivals had been increasingly frequent and prevalent in New England. The thirty years following beheld them multiplying in number and power. It was out of the warmth and stimulus of the piety begotten in these divine movements of the Spirit of God in the bosom of His Church that there came the Christlike passion for the salvation of souls which gave birth to the American Board in 1810, to the Education Society in 1816, to the Home Missionary Society in 1826, to Andover Seminary in 1808, to Bangor in 1816, to New Haven in 1822, and to Hartford in 1834. Such an outburst into institutional forms of the enkindled piety of the churches addressing themselves to the work of Christian education and Christian missions was seldom if ever seen anywhere before, was utterly novel in American church history, and marks the period to which it belongs as one of the great epochs of Congregational story.

It would be interesting to point out and to enlarge upon that phase of current denominational history which has witnessed, within only a few years past, the establishment of the National Council and the successful experiment of an international council also. These events signalize a new and auspicious era in Congregationalism. But precisely because they are new, and presumably within the memory of every reader of these lines, I leave them without further comment.

Congregationalism has had an honorable history. The blood of martyrs watered it in the sowing. Faithful tillers of the Master's vineyard have pruned and nourished it. Never perfect, it has never failed of its measure of fruitfulness. With no pretension to be the only true vine in the Lord's grounds, it is a good vine, and we believe a chosen and beloved vine, whose fruit is acceptable to Him. And its promise of large increase was never so great as on this two hundred and seventy-third return of Forefathers' time.

The Story of Congregationalism.

By Hamilton Andrews Hill, LL. D.

The late Dr. Dexter, in his noble work, *Congregationalism as Seen in the Literature of the Last Three Hundred Years*, printed, as a contribution toward a full bibliography, 7,250 titles, comprising books and pamphlets more or less closely related to the history and polity of the denomination. This was some time ago, and each subsequent year has brought additions to the ever lengthening list. Three new volumes have been published recently, which have been reviewed already in these columns, but to

abstract, but there are some things to be said about it, for which these authors have supplied a suggestive text.

It is hardly necessary to remark that Congregationalism has a history of its own, definite and continuous, running back through three if not four centuries—a history deserving the most careful study on the part of all, whether ministers or laymen, who would be intelligent members of the denomination. A noble heritage has come down to us, and if we would be

itself. In 1583 John Coppin and Elias Thacker, on the charge of having circulated the writings of Robert Browne, were executed as criminals. Of William Dennis, who was hanged because he was a Separatist, we know only that "he was a godly man and faithful in his place." According to Governor Bradford, eighteen Separatists died of jail fever in London between 1584 and 1592, and, in a memorial, sixty of the survivors prayed that they might not be "murdered" by "hunger and cold, and stifled in loathsome dungeons." In 1593 John Greenwood, Henry Barrowe and John Penry, after years of grievous persecution, were put to death for worshiping outside the pale and without the forms of the Church of England. These martyr Congregationalists, as Mr. Morton Dexter remarks, were men of whom their spiritual descendants, bearing their likeness more or less closely, should never cease to be "tenderly proud." On the tercentenary of the death of Greenwood and Barrowe last year, commemorative services were held in the City Temple, London, and again, two days later, at Tyburn (on the site of the fatal gallows which will always be remembered in connection with that locality), when it was estimated that fifteen thousand persons were present.

How much the fathers who came to New England were called to endure after their arrival on these shores, we all know and can never forget. Let us be mindful, also, of the sufferings of those who remained at home, and who there fought a desperate hand-to-hand fight with prince and prelate combined. Goodwin says that from 1660 to 1688 60,000 Nonconformists were recorded as thrown into English prisons, and that of these more than five thousand died of privation and disease.

What were the principles for which the men witnessed and suffered who laid the foundations of modern Congregationalism?



SCROOBY MANOR HOUSE.

which we desire to call attention again: *Congregationalists in America*, by Rev. Dr. Albert E. Dunning, assisted by several representative writers; *The Story of the Pilgrims*, by Rev. Morton Dexter; and *A History of the Congregational Churches in the United States*, by Prof. Williston Walker.

The works mentioned have been written from different points of view, and each has a purpose of its own, while, of necessity, they traverse to some extent the same field; but they have this, at least, as a common object—to give the result of careful investigation to those who may not have time and opportunity for independent research upon the questions considered, while for such as may desire to go further they point the way and offer many suggestions and helps.

Dr. Dunning's volume is an attempt to tell the story of the rise of modern Congregationalism in the United States, to explain what it stands for, what it has done here, what it is fitted to do and how it is related to the kingdom of God. Professor Walker's book has the same general purpose, but it is one of a series (the third) on American Church History, and it has been written especially for students, and quite as much for those outside as for members of the denomination. It is a careful study of the system, while Dr. Dunning's volume deals largely with the men and their work. The object of Mr. Dexter's book is more specific: it tells us, with the utmost clearness and with full appreciation, the Pilgrims' story, old but ever new, and it gives us the genesis of New England—of American Congregationalism, as this stands related to Plymouth Rock and to the Old Colony during its separate existence of seventy-two years.

We do not intend to repeat the story of Congregationalism, even in outline or ab-

worthy of our privileges, and would make the best use of them, we must understand the principles for which the fathers contended, and which it cost them so much to maintain and to perpetuate. Nor should any man come into the denomination, and especially into its ministry, from another religious body, without a distinct comprehension of these principles or without a fixed purpose to be thoroughly loyal and true in his adhesion to them.

Congregationalism at its birth, and dur-



ST. HELEN'S, AUSTERFIELD, ENGLAND, WHERE WILLIAM BRADFORD WORSHIPED.

ing its earlier years, had its struggles and battlefields, its martyrs and confessors, and also its achievements and victories. Its heroic age began long before the landing at Plymouth or the exile to Holland. The narrative of the Mayflower Pilgrims is only one pathetic chapter in the long review. To this consummation long years of untold suffering had led up—mockings and scourgings, bonds and imprisonment, and death

We must not fail to discriminate between the Puritan and the Separatist on the one hand, and between the Separatist and the Presbyterian on the other. Some writers use the words Puritan and reformer as convertible terms, but all reformers have not been Puritans, although every Puritan was a reformer. Even the historian Green speaks of Plymouth as "the little Puritan settlement in North America," and tells us of

"the Puritan allegory of the Pilgrim's Progress" and "the Puritan epic of the Paradise Lost." Neal says that the Puritan body took form in 1564 and dissolved in 1644. Macaulay really described the Separatist or Independent in his Essay on Milton, a few words only of which we can quote: "The Puritan was made up of two different men—the one all self-abasement, penitence, gratitude, passion, the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker, but he set his foot on the neck of his king."

Professor Walker says: "As Elizabethan Anglicanism was a half-way house between Catholicism and full Protestantism, so Puritanism was a halting place between Anglicanism and Congregationalism. It was to be the training school of early English Congregationalists; but it could not be permanent, for it was intermingled with elements inconsistent with a logical application of its own principles."

The contention of the Puritan was not so much with the discipline and government of the Church of England as with its ceremonies, its vestments and the accessories to its worship. His earnest desire was to purify, to reform the church—not to abandon it. Nor are we to regard the points on which he laid so much stress as trivial and unimportant. The difference in his day between the surplice and the Genevan gown, between the altar and the communion table, was full of the deepest significance, and it may come to have such significance again in our own time. The place of the altar or table in the church; its adornment, or otherwise, with reredos and baldacchino; the position of the officiating clergyman, in front of it or on its north side; the robes he should assume at the celebration of the communion—these were not mere questions of taste, or even of ordinary propriety; they were intimately related to the most important doctrinal issue of the age.

It was not for a sentiment that John Hooper, whose beautiful memorial in Gloucester Cathedral many of our readers must have seen, accepted imprisonment and the tortures of the stake, rather than wear the Episcopal habit; and it was no caprice which prompted Archbishop Laud to remove the holy table from its place in the center of his chapel at Lambeth, to set it "altarwise" against the eastern wall, and to adorn it with a cloth of arras, instead of the "fair, white linen cloth" enjoined by the reformed rubrics. Both these men imperiled and gave their lives for what they regarded as fundamental and vital, not for a fancy or a preference on the one side or the other.

Professor Walker says: "English Presbyterianism was the second stage of Puritanism." Thomas Cartwright, who brought the system from Geneva, condemned not only the ceremonies of the Established Church, but its government, whether by sovereign or bishops. He was utterly opposed to the supremacy of the state over the church, but he sought to substitute for this the supremacy of the church over the state. "The absolute rule of bishops"—we quote from Green—"he denounced as begotten of the devil; but the

absolute rule of presbyters he held to be established by the word of God." To these latter he proposed to commit not only full responsibility for doctrines and ceremonies, but also supervision of the public morals. Not only was Presbyterianism to be established as the one legal form of church government, but all other forms, Episcopalian and Separatist, were to be ruthlessly put down. Heresy was to be punished by death; nor should repentance bring immunity from the death penalty. "Heretics," thus wrote Cartwright, "ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost."

The writings of Cartwright alarmed both court and church, and provoked Elizabeth to establish the Ecclesiastical Commission, truly described as the worst blot on her reign. Nonconformists of every degree were now put under the severest pressure, and rigid uniformity throughout the kingdom, at least upon the surface, was attained. The Laudian persecutions modi-



SITE OF JOHN ROBINSON'S HOUSE IN LEYDEN.

fied somewhat the extreme claims of Cartwright's system, and in the next generation it had a large and influential body of adherents. Of the long struggle which took place between the Presbyterian party, on the one hand, and the Independents, led by Cromwell, Vane, Ireton and Algernon Sidney, on the other, we must not stop to speak. Nor must we do more than remind our readers of the very prominent part which the Presbyterians took in the reinstatement of the royal authority.

The Nonconformity of the sixteenth century reached its consummation in the position taken by the Separatists, or Independents, or Brownists, as they were called in derision. This last name marked them as the followers of Robert Browne, an ordained clergyman, who, dissatisfied with what he regarded as the temporizing attitude of the Puritans, separated himself from the national church and, in 1580 or 1581, organized at Norwich "the first purely and formally established Congregational church" of which we have knowledge in England. He claimed the right of Christians everywhere

to organize among themselves local, independent, self-governing and self-sustaining churches, free from interference or dictation on the part of pope or sovereign, bishop or presbytery. "One is your Master, even Christ, and all ye are brethren."

The principles laid down by Browne for the guidance and growth of these independent churches are essentially the same as those which lie at the foundation of Congregationalism today, and the statement of them as given by Mr. Morton Dexter, in *The Story of the Pilgrims*, might well be printed in the manual of every Congregational church.

John Robinson was the father of New England Congregationalism. As pastor at Scrooby and at Leyden, he so taught and trained the men and women under his ministerial care that when they were called in the providence of God to transfer their homes to the new world, they brought with them to Plymouth the enduring influence of his beautiful Christian example, and the impress of his wise and faithful counsels.

As to the precise meaning of one of his sayings, there has been much discussion. The Lord, he said, had more light and truth yet to break forth out of His Holy Word. Did he mean "more light" concerning questions of denominational polity, or those of Christian faith? Perhaps both, we should say, for the remark seems to have been a general one, and as a matter of historical fact, during the two and three-quarters centuries which have passed since he spoke, more light has broken forth from the Word of God, in abundant measure, both in reference to the order and discipline of the Christian Church and the whole range of Christian doctrine.

The founders of the Massachusetts Bay Colony were Puritans, but, as Dr. Palfrey says, "arrived at their new home, the emigrants made haste to prove that they had left behind them their attachment to a national church, whether that should turn out to be Episcopal or Presbyterian." All honor, we think, is due to John Winthrop and the Puritan clergymen who came with him and who followed him—John Wilson, George Phillips and others—for the promptness with which they recognized and accepted the necessities of the situation. Many of the troubles which developed in the Bay Colony came from the subsequent Presbyterian migration, small, but aggressive, and strongly supported by its friends in England. The course of these troubles one may follow in the chapter on Presbyterians in Massachusetts, in the second volume of Dr. Palfrey's *History*. But, as Mr. Dexter says, "the spirit of the Plymouth Pilgrims at last became that of New England, and now is that of Congregationalists throughout our country."

Times of trial test the quality of our faith in the principles upon which Congregationalism is based, and the strength and sincerity of our attachment to them. If we are timid, and are afraid to trust our fellow-members and sister churches to think and act for themselves, we look about us to see what appliances we can borrow from some other denomination, to hold them in check, and keep them from going too far in a given

direction—in a word, to save them from themselves.

When we are impatient because of the liberty which some of our brethren use in thought and speech, which may mean the liberty they use in differing from us, we are tempted to envy other generations and other church organizations the possession of machinery which they have found effective in silencing and suppressing opponents in controversy; and we would fain change our time-honored polity to meet the exigency, by making its rules more rigid, its standards more exacting, its councils more powerful. But let us beware of an intolerant spirit, which would indicate that we are the disciples of Laud or Cartwright rather than of Robinson. The experiences of the last few years should satisfy us all that no polity can more safely meet the stress and strain of passing controversy within than our own.

An appropriate title for at least one-third of Dr. Dunning's volume would be *Congregationalism as Seen in Its Activities—in Education, Church Extension, Evangelization and Philanthropy*. With the present many of us are much more familiar than with the past, but we ought to study the past for the sake of the present and of the future.

Another celebration of Forefathers' Day is near at hand. This is pre-eminently a Congregational anniversary, and if it is permitted to us to have red-letter days in our calendar, the twenty-first of December should be marked with exceptional honor. An intelligent and sympathetic observance of the coming day on the part of our churches, Sunday schools and clubs will fill the denomination with new inspiration, new satisfaction and new encouragement in the work which lies before it.

THE DEFENSE OF OUR POLITY.

BY REV. A. H. QUINT, D. D.

How can the people be instructed in Congregational polity and in the arguments for its support? Young pastors sometimes propose this double question. I am inclined to think that when they do so it is generally because some other denomination has been pushing itself into a community with arrogant claims, or because of an attack from some intensely partisan minister who thinks that a denominational crusade would be profitable in the absence of spiritual power.

More than once have I been asked to mention some work to be put in the hands of the people in support of our polity. Frankly, for the purpose specified, I am at a loss to answer. We have extended treatises—the best of which I suppose is Dr. Dexter's—but none of these were intended for the object now mentioned. What is really wanted should be very brief, should state the few foundation principles, mention a few Scripture coincidences and explain the simple methods of working. I think that the forthcoming little Handbook for January, 1895, from the office of this paper, will materially meet the want. I will here suggest also that the *Congregationalist Handbook* for 1894 gives minute directions for organizing a church—so minute as to render it impossible for any man of ordinary sense to make a mistake in proceeding—and it also contains equally minute directions for organizing a council and conducting its proceedings. Still further, the same

work presents the outlines of church by-laws sufficient for any church in the land.

If the principles, when stated with the practical results achieved by our churches, should not commend themselves, logic would do no good. In fact, denominational preferences are usually determined by habit or by sentiment. The white robe of the Episcopal minister has infinitely more effect upon young women than any number of treatises upon the bishopric could possibly have. Few people care much about polity. Most persons like to see spiritual results. So far as any system is warranted by the Scriptures, the rudiments of Congregationalism certainly find strong support. If "One is your Master, even Christ, and all ye are brethren," is a foundation principle, the inference is very strong. Perhaps the next strongest is the argument which supports the primacy of Peter. The real basis of Congregationalism—the equality of all believers—which excludes all rule except that of the brotherhood itself, under Christ, is at once its strength and its weakness. Increase Mather well said, in the year 1706: "For the *Congregational Church Discipline* is not Suited for a Worldly Interest, or for a *Formal Generation* of Professors. It will stand or fall as *Godliness in the Power* of it does prevail or otherwise." The philosophy of this lies in the fact that a self-governing body, practically a democracy, must be made up of intelligent and reliable Christian members, or it is extremely unsafe. Our system throws a great responsibility upon the membership. It is not a machine. It is not an engine, having motor-men to control the amount of power, look out for curves and switches and regulate the brakes. This is our misfortune, because it would be very convenient to have such a superior authority which should keep all things in steady and safe motion, and even answer the purpose of momentum when spiritual power was low. On the other hand, it is our advantage, if it develops within the church that strength which is its only method of power.

We cannot be so foolish as to assume that we have any monopoly of sound doctrine or Christian practice. We cannot, therefore, assume that these would certainly result in a Congregational polity. We can certainly, however, sustain the Scriptural theory of the equality of Christians, the apparent autonomy of the local church and the fellowship of all believers and all churches. We can show that we find this brotherhood principle the one which gives to us the greatest facility in Christian work, while not ignoring the excellencies which appertain to good order or, especially, dependence upon the Holy Spirit.

But, whatever may be our affirmative argument for Congregationalism as a polity, I cannot but suggest that some things may interfere with the respect which it ought to have in the community. Let me notice some of these.

First, it is useless for us to fetter ourselves with quotations from the writings of the Massachusetts emigrants. We are not an antiquarian society. Nor were these fathers in a position to settle our polity for all time. They wrote in the midst of a revulsion against the English Episcopacy, and much of their writing was framed under those circumstances. Their main propositions we accept, but many of their attempts were crude and have no force in these days. Our Congregationalism is that

of today. Whether a Salem or a Boston church did something two hundred and fifty years ago is not of the least importance.

Secondly, we have been hurt by disparaging theories of the church. Twenty years ago I asked a former Park Street man, one of the old families, why he had gone off to St. Paul's. His reply, an exaggeration doubtless, was that a third of old Park Street had gone to Episcopacy, because they were tired of being told that the church is only a voluntary association. "We wanted to go where there was at least a claim that the church is a divine institution." Perhaps there was some force in this. Some of our treatises have inculcated this absurd theory, and placed the church on a level with a debating society, and decidedly below a fire engine company, which has the sanction of statute law. The church state is an imperative state, divinely ordered. Indeed, we always act upon that theory, while in books insisting upon its opposite.

Thirdly, every case of un-Christian discipline in one of our churches does incalculable mischief to the reputation of our polity, always in the community where it occurs and often over a wider territory. A tyrannical majority, frequently ignorant of the ordinary forms of justice, will use the power of the church for vindictive purposes. If redress is sought, the church declares that it is independent in its discipline. The supposed superior advantages of a system in which a government is over the churches, for redress of grievances, are at once apparent. I must confess that I have sometimes felt, when seeing some outrageous injustice, how convenient it would be to have a presbytery or a bishop near at hand. Many people have not stopped with the thought, but have gone over into other denominations.

A learned judge, a Congregationalist, not long ago was talking with me in such a strain that I told him he did not seem to think much of councils. "No," he answered, "I do not have much respect for a jury whose verdict I am told in advance is to have no force." We cannot change our Congregationalism to meet this objection. Indeed, councils do have power in many instances. The fellowship of our churches furnishes as much remedy for injuries as that which is furnished by any other body. But far better will be the intelligent education of our ministers and people in that righteous self-government which makes the church the source of the greatest power. We aim at self-reliance.

Never did we more need this principle of intelligent autonomy than now. We are having an influx of ministers entirely unacquainted with our principles and systems. Many of them bring with them habits formed under a different polity. They have picked up a few glittering catch-words from our books, which they apply as intelligently as one would who should assume that a sentence from Blackstone superseded the State statutes in a municipal court. I am glad to say that there are noble exceptions, but if some of the blunders of some of these newcomers which have come to my notice were to be made public the readers of this article would be surprised and disheartened. They would certainly see the need of instructing these recruits in at least the elements of our simple system. I suggest that our deacons will often do well by acting as primary school teachers.

Reasons for Their Denominational Allegiance.

Replies to the Question, "Why Am I a Congregationalist?"

In preparation for this denominational number, the *Congregationalist* asked representative men and women in different parts of the country to state frankly and succinctly the ground of their adherence to Congregationalism. Their replies follow. It is worth noting that the last five respondents were originally members of other denominations.

Because a Congregational church is the best expression of my ecclesiastical principles, to wit: (1) A church is an organized society of professed Christians and their families. (2) An independent and self-complete body, enjoying liberty of confession, liberty of prophesying and liberty of self-government. (3) A body in which all the members (ministers included) are of right equal. (4) A body of which Christ is the sole Head and the gospel the sole charter. (5) A body which makes no exclusive pretensions, and recognizes all other bodies of Christians as of right entitled to its fellowship. (6) A body which asks of the state only protection from wrong—a fair field and no favor. (7) A society which sets before all classes, conditions and races of men an open door on the same simple terms—faith in Christ and a covenant to walk in love with Him and His people.

Congregationalism is endeared to me by its history, its spiritual vitality and its possibilities of future development. I hope to be a Congregationalist as long as I live.
Bridgeport, Ct. CHARLES RAY PALMER.

I am a Congregationalist because my father was a Presbyterian. Coming into a community in which there was no Presbyterian church, he joined a Congregationalist society as being nearest in polity to his own church. I continued to be a Congregationalist because of habit and convenience, without at first taking pains to compare that church with others. I still continue to be a Congregationalist because that is pre-eminently the church of religious freedom. It is not only free, but democratic in government; and within its limits one may accept the results of learning and may believe and teach the truth as one sees it. The Congregational church is one which allows its members to believe that human reason and revelation are not, and cannot be, opposed to each other.

ALBERT BUSHNELL HART.

Harvard University.

For me Congregationalism is the true ecclesiastical polity. It puts a peculiar emphasis on certain truths which seem to me to be clearly taught in Scripture and vitally related to the Christian life, *e. g.*:

Each individual is responsible to God alone for his religious faith.

All who will may approach God directly, without the aid of priest or other earthly intercessor.

The whole Christian brotherhood may be trusted to know and do what is best.

The leadership of the Spirit is as constant and direct in our time as ever, and God is as near to New York and Chicago as He was to Jerusalem and Antioch.

Ecclesiastical machinery is of little importance, while spiritual sight and pure hearts are all-important.

If these are not reasons enough for "the faith that is in me" then I will add as a final and conclusive reason: Congregationalism allows me to mind my own business, and expects me to allow every other Christian man to do likewise.

Montclair, N. J. AMORY H. BRADFORD.

It is easier to give reasons for one's religious faith than for the choice of form in religious worship. Natural selection, heredity, training influence both. Children sharing for long years the family pew in their parents' sanctuary by and by seek their own place, that to which the unseen Spirit guides, and these trying changes are made because natural selection is a power above natural affec-

tion. In love, friendship and religion we are moved by something aside from the intellect and the conscience. I am a Congregationalist because I am not an Episcopalian; the merits of Baptist, Methodist and Presbyterian dogmas I have never weighed. But admitting the charm of ancient ritual, the stability of that noble phrase with which it presents the recurring wants of men, and admitting, also, the weakness of some extempore services, I find myself at home in the Congregational fold, a guest in the "Established Church." The entire freedom given by our Lord to His disciples as to the manner of carrying His gospel into all the world disfavours an inflexible form and the idea of apostolic succession. Heredity, training and natural selection conspired to make of me a staunch Congregationalist.

Brunswick, Me. CHARLOTTE M. PACKARD.

1. Because my parents were Congregationalists and they trained me in their mode of worship and their beliefs.

2. Because I have never discovered so much evil in Congregationalism that I felt it necessary to withdraw from it, nor so much good in any other denomination that I felt it necessary to join it.

3. Because Congregationalism represents to me as much of truth as any denomination and a great deal more of liberality than some at least of the other denominations.

4. Because Congregationalism harmonizes best with my ideas on other subjects—government, independence, freedom of thought, individual development and intellectual culture. It recognizes mind as well as heart; God's mercy as well as His justice; the brotherhood of men as well as the fatherhood of God. It seeks to develop the individual in the church and the church among the churches, and not to obliterate individuals and churches in constructing a mighty machine called the church.

CYRUS NORTHROP.

University of Minnesota.

1. Because Congregationalism emphasizes local fellowship. Churches and brotherhoods often promote national organizations at the expense of much-needed good-neighborhood. The so-called brother that is far off is esteemed above the friend that is near. Church discipline in the New Testament resolves itself into granting or withholding Christian fellowship among our neighbors. It has nothing to do with trial and condemnation by an ecclesiastical court.

2. Because Congregationalism recognizes the essential equality of all Christians in the church. It not only rejects popes and bishops, but it denies the doctrine of "the parity of the clergy" as it was taught by Luther and Calvin. It confers no clerical prerogatives. "One is your master even Christ and all ye are brethren."

3. Because Congregationalism is the solvent of sects. National churches frequently become divided over questions about which real Christians differ. These schisms the church has sought in vain to prevent by claiming the keys of the communion table, the consecrated graveyard, the marriage state and even of heaven. State interference has only multiplied them. But when Christians unite, simply as Christians, for worship and service, leaving to individual consciences all things not essential to the beginning of a Christian life, they make, as experience proves, a Congregational church.

Aurora, Ill.

J. M. STURTEVANT.

Because the "best way is as good as any," as one of my good deacons used to say. After an extended opportunity for observation I fail to see a better way, so I propose to keep to this. The apostolic local church, with an independency modified by fellowship, is the church ideal which best suits the American, democratic life. That church, with a warm Christian spirit quickening it, a consecrated energy moving it and a good healthy common sense administering for it, will do the most work in the best way. Look out for the conditions and forge ahead. "I'm glad I'm in this army," for it is a good one to march in and fight with. Over and above the reasons heretofore suggested, this: I was born so and, in this particular, have no desire to be "born again."

Des Moines, Io.

A. L. FRISBIE.

When one is with diverse delightful friends—Episcopalian, Quaker, Dutch Reformed, Roman Catholic and Presbyterian—it is hardly the most propitious moment for a realizing sense of denominational advantages. If I should affirm that I am a Congregationalist because my honored father was one before me, it would scarcely be regarded as a cogent reason, although it is responsible for the denomination, not to say religion, of multitudes. I will, therefore, venture to add: because of the freedom and flexibility of the system; because of its breadth, its catholicity, and last, but not least, because of its independence of ecclesiastical domination and of the charming simplicity of its administration, individually and collectively. One who has had experience of the unmitigated dreadfulness of the abounding red tape in the law can fully appreciate this characteristic.

Baltimore. MARGARET WOODS LAWRENCE.

It is now nearly nineteen years since I exchanged the pastorate of the First Baptist Church of Cleveland, O., for the pastorate of the Union Congregational Church of Providence, R. I. My pastorate in Cleveland ended on the first day of February, 1876, and on the fourteenth day of the same month the Providence church issued its call. It was the first invitation which had come to me, and I accepted it because it was the first. I had determined that this should be my course, and I acted accordingly. Nor have I had any occasion since to regret my decision. For nearly twenty years I had been a Baptist, and for more than half of that time I had been in the ranks of the Baptist ministry. I had been graduated from a Baptist college and from a Baptist theological seminary. The theological evangelicalism and the ecclesiastical independence of this communion passed into the iron of my blood, and I am not aware that a Congregational fellowship of a score of years has either augmented or diminished my enthusiastic devotion to either.

But I count doctrine of more value than polity. The only thing I care about is a distinct and pronounced evangelical fellowship. That Jesus Christ, the eternal Son of God incarnate, came into the world to save sinners, by an actual, objective atonement—this, the burden of the New Testament and the testimony of the church universal, is to me the gospel and the bond of fellowship. Ordinances and polities are subordinate. I entertain, at this moment, no conscientious scruples which would prevent my discharging the duties of a Baptist pastorate. Nor is there anything in the polity or the general doctrine of the Presbyterian Church which would make me in the least uneasy had I drifted into its

ministerial ranks. And so far as I have read the Methodist theologians, their divergence from the theology in which I was trained is more apparent than real, nor would their itineracy and their form of episcopal supervision cause me the slightest annoyance.

So I am a Congregationalist simply by the force of circumstances. The Union Church in Providence said, "Come," and I went, and they are responsible for my being where I am. Being where I am, I have always regarded it a duty and a delight to co-operate with my brethren, though denominational pride and propagandism have no attraction for me. And it is my purpose to remain in this fellowship so long as I can preach the gospel of a real incarnation and of a real atonement, and so long as such a gospel maintains its ascendancy in our Congregational churches.

Brooklyn.

A. J. F. BEHRENDT.

I am not a strong denominationalist. There is much in every branch of the church which I admire and rejoice in. I have been helped by them all. I have found inspiration and strength in the most varied forms of worship, from the stately ceremonial of the Roman Catholic cathedral to the triumphant uproar of the Salvation Army. The son of Methodists, converted by a Baptist, educated by Methodists, guided through periods of doubt by a Presbyterian, inspired and enlarged by Unitarians, led to new consecration by Congregationalists, brought into the ministry by the preaching of an Episcopalian, I feel that I belong to the church universal.

I work with the Congregationalists because I love freedom. The Congregational church gives me the liberty which my soul demands. It does not bind me to any one form of baptism, but gives me the privilege of using all three. It does not ask my assent to a creed to which I can subscribe only under protest and with mental reservations. It does not fetter me by the forms of an established liturgy. It does not place above me a law by which I can be pulled up by the roots—ecclesiastically speaking—at stated intervals. It gives me room to think, work, live and grow.

I believe in democracy—rule by the people. I am a democrat politically and ecclesiastically. Oligarchies and hierarchies, no matter how wise, are not so safe in the long run as the people. The Congregational polity trusts the people. The minister is only one of many brethren. We are all kings and priests unto God. We have neither legislative councils nor dictators. We acknowledge one head—Jesus Christ. All authority is given into the hands of the brotherhood. This is where Christ placed it and where it must forever remain. The history of Congregationalism inspires me. Its spirit has created America, and has influenced and modified every branch of the church. It is leaven which is leavening the world.

Chelsea, Mass. CHARLES E. JEFFERSON.

My first impulse was courteously to decline answering this question. But then I reflected that it was put with no sectarian motive, and I answer frankly in the spirit in which the question was put.

1. I have always been a Congregationalist. The Baptist denomination is purely Congregationalist in its polity.

2. I passed from a Baptist pulpit to a Congregationalist pulpit because the first door to work as a preacher and pastor that opened to me after my resignation of the First Baptist pastorate in Boston was a Congregationalist pulpit, and opportunity seemed to me to involve duty.

3. I am a Congregationalist because I believe that the Congregationalist church, in the breadth of its ideas and the hospitality of its spirit toward truth, is consistent with the fundamental principles of Christianity.

4. I am a Congregationalist, without prejudice toward any other Christian polity, be-

cause, while it is deficient in the organic principle which some other denominations emphasize and illustrate, the Congregationalist denomination does emphasize and conserve the vital principle of liberty and individuality both in the individual Christian and in the church.

5. I am a Congregationalist because the Congregationalist church recognizes and "fellowships" all other Christian churches, and thus enables its members to be manifestly members of the church universal without being in any way unfaithful to their own local ties and obligations.

Springfield, Mass.

PHILIP S. MOXOM.

I became a Congregationalist three months ago because Plymouth Church, Cleveland, wanted me to. I was a Presbyterian for three years and tried to be a good one. Before that I was a "Dutchman" for five ministerial generations. This will serve further to confirm what Rev. J. H. Ross has said recently in the *Congregationalist* on The Status of the Congregational Ministry. His article made me feel that I was invited to answer your question, not as a

Bright and shining light,
But just a warning beacon.

Nevertheless, I welcome the opportunity to declare my persuasion that by the grace and providence of God I was what I have been and am what I am. I do not believe that Congregationalism is the only system which exists by the divine right of a Scriptural origin and a normal development. Its history is only one chapter in the history of ecclesiastical evolution, and for that very reason I am the more ready to acknowledge it as worthy of my acceptance and my loyal service. I could find no reason for turning away from the open hearts and splendid opportunities of Plymouth Church in the fact that it was a Congregational church. I could say more, but it might only prompt some one to quote Benjamin Franklin's definition of a reasonable creature as one able to find a reason for what he wants to do. I certainly wanted to accept the call to Plymouth Church. That was the immediate occasion of my becoming a Congregationalist. Now I want a chance to prove that I am a Congregationalist.

Cleveland.

LIVINGSTON L. TAYLOR.

(1) I prefer the Congregational way because in it I can come the nearest to touching the universal church of Christ. I have not an iota of sympathy with church exclusiveness. Any theory of church polity or church life which makes it necessary to reject any disciple of Jesus Christ, though he be the weakest in the faith, is fundamentally unsound. (2) I admire the vast missionary enterprise of the Congregational body. It is giving its life, and for this reason it has increasing life. (3) I love the Congregational church for its spirituality. It is a church of prayer, of reverence, of praise, of capabilities of religious enthusiasm. (4) I rejoice in its spirit of intelligent and wise progress. Its face is set toward the light. It honors scholarship. It is not afraid of truth. It is not like a barrel which is held together by hoops, but like a tree which enlarges and is united by the processes of life.

Minneapolis.

GEORGE D. BLACK.

CURRENT THOUGHT.

AT HOME.

The New York *Sun* having ventured the assertion that Japanese troops could not cope with an English force, Rear-Admiral Belknap of our navy, now in retirement, dissents from the opinion in words that are significant: "There is not one incident of personal prowess or of individual valor in the annals of England that may not be matched by a similar deed of courage and heroism in the annals

of Japan. The great sea fight of Dem-No-Ura was as significant and more hotly contested than the battle of Trafalgar. . . . No British force has ever met on the field of battle an Oriental race at all the equal of the Japanese in martial character and intrepid spirit. . . . Her army today is the equal of the British army in organization and equipment, superior to it in homogeneity, mobility and discipline. . . . She has seen, this long while, the British squeeze upon the throat of China and the brutal means used to accomplish it, and she does not mean that such fate shall overtake her, if stout hearts and strong arms can prevent it. . . . No British minister will hereafter attempt to enact the meddling and menacing part of a Parkes at Tokio, nor will any British fleet bombard with impunity a second Tengoshima. . . . The sun does not shine on a more determined or intrepid race than that of Japan. The martial spirit of Japan antedates that of Britain, and hereafter, whether on land or sea, the arch robber of the universe will find all she cares to meet if she comes into hostile contact with the forces of Dai Nippon." Captain Lee of the English army, in *Harper's Weekly*, says: "To give the best description of the Japanese troops in the fewest possible words, I do not hesitate to assert that they possess the high training of the Germans, with the fighting qualities of the Gorkhas, and a more desirable combination is scarcely conceivable."

President A. H. Strong, D. D., of Rochester Theological Seminary (Baptist) sums up his doctrine of ethical monism, in the *Examiner*: "There is but one substance—God. The eternal Word, whom in His historic manifestation we call Christ, is the only complete and perfect expression of God. The universe is Christ's finite and temporal manifestation of God. The universe is not itself God—it is only the partial unfolding of God's wisdom and power, adapted to the comprehension of finite intelligences. It has had a beginning—the world is temporal, while the Word is eternal. All expression or manifestation of the Infinite and Eternal Word under the forms of time and space must be a self-limitation. Matter is Christ's self-limitation under the law of cause and effect. Humanity is His self-limitation under the law of free will, with its correlate, the possibility of sin. The incarnation and atonement are His self-limitations under the law of grace."

Rev. Dr. A. J. F. Behrends, in the third of his articles for the *Christian Advocate*, on the Old Testament Under Fire, gives a frank and not complimentary estimate of Professor Briggs's scholarship. He says the reader of his last book is doomed to "bitter disappointment"; that "its learning is undigested, the material chaotic, the tone of the argument is not judicial. . . . Ingenuous suggestions take the place of proof. Dangerous and revolutionary theories are modified by a personal caveat, etc. . . . The reader who can divest himself of prejudice lays down the book with the feeling that if this is the best that can be said the problem has not even been clearly stated, and that its solution is a long way off, and the same judgment must be passed upon Canon Driver's book."

ABROAD.

The Duke of Argyll, in the November *Nineteenth Century*, opposes Christian Socialism. He says: "There is nothing in the New Testament more striking—more divine—than its majestic reticence. . . . Christianity, therefore, can well afford to be silent—as it is silent—on a thousand regulations of public policy, if it has free course to assert its dominion over a few fundamental axioms of individual character and conduct. . . . I know of no idea so irrational on the side of science, and so desperately heretical on the side of religion, as, for example, the idea of Mr Kidd that those great natural laws which assign success and pre-eminence to strength and virtue in the world are laws which do not commend themselves to our sense of justice."

The Home COMFORT.

BY MRS. MARGARET E. SANGSTER.

Be not disheartened, brother,
Though weary the task you try;
Strength will come with the toiling,
You will finish it by and by.
Then sweet in your ear at sunset,
When the day's long course is run,
Will sound the voice of the Master,
And His word of praise, "Well done!"

Be not disheartened, brother,
Though you lose your precious things,
Though the gold you gained so slowly
Fly as on swiftest wings.
There are better than earthly riches,
And loss is sometimes gain;
Wait for the Lord's good hour,
When He'll make His meaning plain.

Be not disheartened, brother,
In the dark and lonesome day,
When the dearest and the truest
From your arms is caught away.
The earth may be bare and silent,
But heaven is just before,
And your path leads up to the splendor
And the love in its open door.

Be not disheartened, brother,
However you may fare,
For here 'tis the pilgrim's portion,
But the song and feast are there,
There, in the dear Lord's presence,
There, in the halls of home;
You will one day hear Him call you,
And cry with joy, "I come!"

Be not disheartened, brother,
For every step of the road
Is under the eye of the Father,
Who measures the weight of the load.
He cares for the tiny sparrows,
And how much more for you?
Look up, and never doubt Him,
His promises all are true.

One tendency of the times which occasions more or less solicitude among students of social problems is the drift toward hotel life. A commission appointed to investigate the matter in the State of New York reports a steady increase in the number of people who live in hotels and a relative decrease in the number of private dwellings which are erected from year to year. Apartment houses, too, which have a public café, are virtually hotels in all respects save the accommodation of transient guests. Chicago stands first among American cities in its proportion of people who live in public houses, New York ranks second and Boston third. Brooklyn has relatively the fewest hotels, and Philadelphia, which claims the honorable distinction of having more homes than any American city, comes next. It would be interesting to know how far this tendency away from home life is due to the difficulty of securing competent help in our households. Another significant feature is the absence of children in families who dwell in hotels.

Frances Power Cobbe relates a conversation with John Stuart Mill which brings out his modesty and unpretentiousness. Talking one day about the difficulty of doing mental work when disturbed by noise on the street, Mr. Mill said it did not much interfere with him. When reminded how intensely Herbert Spencer objected to the disturbance, he replied, "Ah, yes, of course! writing *Spencer's* works one must want quiet!" as if it were entirely unnecessary for producing such trivial books as his own

Political Economy or System of Logic. Miss Cobbe says he was really unconscious of the irony of his remark.

RELIGIOUS INFLUENCE OF THE SCHOOLS.

BY A TEACHER.

In a recent article by Professor Parsons, in the Home Department, he says: "The public schools never did much for the religious education of the children. But even that little has now been wholly turned over to the church." I contend that this statement is not quite true, as may be proved from a brief account of the exercises in the school in which I teach. All the children except those of the kindergarten and lowest primary grades—and the latter join in once a week—assemble in the hall for opening exercises. We have a hymn, repeat either the Twenty-third Psalm or the Beatitudes, then I read a few verses from the Bible and we join in the Lord's Prayer. After this I read some selection that is uplifting in its tendency, and we talk together about it.

In the schemes laid down for the schools of our city a course in morals is prescribed, and in connection with that work I have been reading from *Comegys's Primer of Ethics*, a delightful little book, recently put into the public schools, which takes up such subjects as truth, honesty, purity, duties to parents, to one's country, and closes with a chapter upon duty to God. Certain children, different ones being selected each morning, then give memory gems taken from such authors as Alice Cary, Longfellow, Whittier, Tennyson, Emerson, Shakespeare, Carlyle, Thomas à Kempis, and often from the Bible, which bear upon the subject under discussion. After a second hymn we separate, better fitted, I trust, for the work to follow by the little time we have spent in worship.

It may be said that this is simply work in morals, but can morals be truly taught without the underlying thought of the divine institution of the laws that govern right living? In almost every study, but especially in history and civil government, the teacher has an opportunity for teaching the "recognition of God as an object of worship, love and obedience," which is one definition of religion. How plainly the overruling hand of Providence is seen in many periods of our national life and how God's care may be recognized in the public acts and declarations of the government! We cannot fail to show these if we teach the subject as we should. Denominationalism, of course, has no place in our work. I think that only the few children who happen to attend the same church know whether I am a Methodist, Baptist, Congregationalist, Episcopalian, or what I am, only, I hope, they recognize that I am striving to obey St. Paul's injunction, "Be ye therefore followers of God, as dear children."

Parents and ministers ought to know the teachers better and show more interest in their work. I thank my pastor from my heart every time he prays, as he often does, for a blessing upon us and our labors. Next the mother's work there is none more important and more beautiful than a teacher's, and those of us who are in the profession often wish that parents and ministers would come into the schools and see what is being done there.

MISS ABIGAIL'S ADOPTED DAUGHTER.

BY HATTIE LUMMIS.

Miss Abigail Stevens was a pronounced type of an old maid—not, as people said, that she was particularly old, but that she had never been young. Her home was a diminutive white box in which Tom Thumb might have set up housekeeping, and her bit of a lawn, cut into miniature flower-beds, reminded one irresistibly of a good-sized checker-board. A pale, withered little woman was Miss Abigail, and yet there was warm blood in those blue veins, and the heart that beat under her primly-folded shawl had needed only the added tenderness of motherhood to make it great.

Nevertheless, the Rev. Mark Preston's sanguine countenance fell unmistakably when, seated in his study one morning, Miss Abigail announced her intention of adopting a child. Mr. Preston knew something of Miss Abigail, and much more of children, and he felt instinctively that the combination would not prove satisfactory. And yet the good woman's reasons for her action were such as to make opposition difficult at least.

"I ain't so old as I might be," Miss Abigail explained, "but I'm a-gettin' older every day, 'n' when the time comes that I ain't so spry as I once was it'll be handy to hev a smart girl round the house. I hain't got overmuch, to be sure, but it's my belief that what's enough fer one 'll stretch to be enough for two. Besides," added Miss Abigail, fingering the fringe of her shawl, "sence sister Mary died I hain't had no folks that I could call *mine*. Neighbors is good enough, 'n' there's people runnin' in 'n' out o' my house most all day, but I b'lieve, Mr. Preston, that the older we be the more we hanker fer somethin' that's all our own." And she looked at him with an unwonted flush on her cheek and a strange dimness in her keen gray eyes.

It could do no harm to let her try the experiment, the minister decided, especially since she was not inclined to act hastily.

"I'm goin' to the city Friday," Miss Abigail said, "'n' I think I'll take a little girl from the Children's Home fer a month, say, on trial. It ain't a-goin' to do to be rash. Adoptin' a child's a good deal like gettin' merried, seems to me, 'n' I always said that before I'd take a man fer better or worse I'd want to know him year in 'n' year out, so's to be sure what I was promisin'. But a child hain't so double-faced as a grown-up, 'n' likely a month 'll do for findin' 'em out"—a philosophical reflection to which the Rev. Mr. Preston replied with general remarks capable of several meanings or of none at all. Physicians are not the only class of professional men who occasionally find bread pills useful in their practice.

The very next Sunday, accordingly, Mr. Preston's congregation was edified by seeing Miss Abigail enter church leading by the hand a child. And such a child! A little witch of a thing, with peachy cheeks and black eyes and dark, curling lashes, through which she darted coquettish glances right and left in return for the looks of admiration showered upon her. A baby almost, as mischievous as a kitten, and with as keen a sense of moral responsibility as a bobolink; as full of life, too, as a willow bush in springtime when the sap is mounting. Something like a breath of appreciation stirred the congregation as the minister announced his text, "A little child shall lead them."

And yet for Miss Abigail the leading of those dimpled fingers had come too late. In her rigid creed "gettin' things out o' order" was reckoned among the deadly sins, while "makin' a noise" stood next, in her estimation, to profanity. What could she do with a little creature who ran back and forth through the sacred "best room" for nothing except the simple ecstasy of motion, and who, when put to bed, shouted aloud for no other motive than the laudable desire to hear her own melodious voice? That month Miss Abigail always remembered as a ransomed spirit might remember purgatory.

"I expect it's a sort o' judgment fer my thinkin' so much about her pretty looks," she confided to her pastor. "I forgot that beauty is only skin deep 'n' that favor is deceitful. But I ain't a-goin' to make that mistake more 'n oncet." And, indeed, when she returned home after the next visit to the orphan asylum, Mr. Preston wondered if she had not made just the opposite mistake.

The second object of Miss Abigail's philanthropy was by no means a prepossessing child. There was something about her elfish and uncanny. Her forehead was low and receding and her eyes sly. She was phenomenally quiet indeed, but Miss Abigail soon discovered that though she said little that little was invariably untrue, and that whatever her sharp eyes noticed her fingers were quick to appropriate. When her month of probation was ended Miss Abigail for several Sundays attended church alone. And it was on one of these occasions that Mr. Preston preached his annual missionary sermon.

He had lingered some moments after the service, satisfying the perplexities of Deacon Johnson, who was puzzled over the interpretation of a verse in Leviticus, and when at last he freed himself from his inquisitor the church was empty save for Miss Abigail. She came toward him with swimming eyes. "Well, Brother Preston," she exclaimed, grasping his hand, "I guess that Turkey is the way out o' my troubles."

"Turkey," repeated the minister, vaguely, thinking of Thanksgiving and wondering if he or Miss Abigail were crazy.

"Why, yes," she answered. "Didn't you tell us that in Turkey a girl could be sent to the missionary school for a hundred 'n' fifty dollars a year? Well, the minute I heard that, thinks I, that's my chance. I'm goin' to adopt a child in Turkey 'n' have her brought up there to be a missionary, 'n' what's more, a good, Christian woman. To tell the truth," confessed Miss Abigail, lowering her voice a little, "I expect I'm ruther old to begin havin' children under my feet. But if this one wants to romp 'n' run in Turkey I guess it won't fret me none. Now I've been wonderin' if they'd let her be named after me. I've got my heart jest set on that."

"I think it can be arranged. Indeed, I am sure of it," said Mr. Preston, finding his wits and his voice together.

In three months it was settled. Abigail Ann Stevens of Vinton, Mass., had become responsible for the support of a bright-eyed, brown-cheeked Abigail Ann Stevens in the missionary school of Mardin, Turkey. And when, one morning, the postmaster gave into Miss Abigail's hand an odd-looking envelope bearing a strange stamp, the good soul's ecstatic pride broke all bounds and brought her fluttering and panting to the minister's study.

"I want you to jest hear this," she said, as soon as she could say anything. And then she read slowly and impressively: "'To the honorable, my friend, Abigail the beloved.' I don't know what that puts you in mind of," cried Miss Abigail, rubbing her nose with suspicious violence, "but if it don't sound like the Epistles o' Paul to Timothy, I don't know what does."

Having been reassured on this point, she found voice to go on: "'Then I will tell you that your letter, the noble, has reached my hand and that everything you wrote in it became known to me. And I rejoiced greatly when I heard everything you said about your welfare and about your city, but most of all when I saw your beautiful picture in the letter.'"

"Beautiful, indeed!" said Miss Abigail. "Well, I am an old goose." And she could read no more for crying.

The vacancy in her heart was filled, her longing was satisfied. At last there was some one whom she could call her own. Somewhere, separated from her by the stretch of an ocean, it is true, there was a girl who bore her name, a child whom she could love, of whom she could be proud, for whose sake she could plan and sacrifice and dream those vague, sweet dreams such as all mothers know. People said it was worth a dozen missionary sermons to see Miss Abigail as she knitted a pair of stockings or hem-stitched an apron for her far-away namesake. The whole village rejoiced with her when one day another letter came, bearing strange postmarks and inclosing a lace collar of delicate pattern. "And the collar which you see," wrote little Abigail, "is the work of my hands and bears much love from me. And I hope that in the future I shall do all the good you wish, but as yet I have seen only fourteen years and can do little. And if you write to me I never tire. I love every time a long letter. To you and your friends I send peace."

It was a very common thing after a time for Miss Abigail's afternoon callers to find her with a Biblical atlas on her knee and her adopted daughter's latest letter in her hand. "I declare," she would say, "seems to me I never really sensed before that them Scriptur places were real places, 'n' that real flesh 'n' blood folks lived in 'em. But jest hear this." And then Miss Abigail would adjust her glasses and read in a voice tremulous with pride: "You tell of your home, how it is on the lake shore. I also will tell you of my village from which I came. It is on the Tigris River, of which the Bible tells. And when it is come three months we sow beside it melons and cucumbers and some kinds of beautiful flowers, and every day we go and gather of them. How wonderful is the beautiful sight when everything is so green! And I do not know whether you also sow such beautiful things on the lake shore or not."

"I don't expect," Miss Abigail frequently remarked, glancing over her spectacles at her visitors to see if they were suitably impressed, "that I'd feel much better about it if I'd got a letter from somebody tellin' about the sights in the New Jerusalem."

And so Miss Abigail's experiment was a success, more of a success, indeed, than even her fond spirit dreamed, for the five years which followed, scattering their snowflakes on her dark hair, and stealing ever so little from the elasticity of her step, changed the younger Abigail from a girl to a woman, a woman consecrated and thoroughly in

earnest, bending all her powers to the accomplishment of her Father's work. As for the town of Vinton, its missionary spirit is something to be talked about. To its citizens the people of non-Christian lands are no longer shadowy abstractions to be denominated "Heathen," spelled with a capital H, and to be thought of once a year when the missionary collection was taken, but living, human creatures like themselves, with stirring blood and warm hearts and souls athirst for God. On either side of the wide ocean, Miss Abigail and her adopted daughter are each doing something to lift her little part of the great world toward Heaven.

WEDDING PRESENTS.

BY LUCY ELLIOT KEELER.

"The worst of it," said a dimpling little bride-to-be, "the worst of it will be the presents. Nothing but the pain I knew it would give to some of my friends prevented my putting 'no presents' on the invitations. If only more acquaintances would express their good wishes by words alone! If only relatives and intimate friends would select simple, unostentatious gifts! It is not that I do not appreciate their love and kindness; it is only that I want our home—Jack's and mine—to express our own tastes, not the tastes of our chance callers. I can't bear to think of living with gilded candelabra, nor the last popular etching in an expensive Florentine frame, nor folios of illustrated poems.

"Do you know," she went on, "this scrap-book from a clever girl who, whatever her desires might be, was unable to buy me a present is one of the great successes of the week. It is," as she laughingly read the title-page, "a token as well as a history of affection."

Any description of the book must fall short of the reality. The clippings pasted on the leaves of a large autograph album were taken from newspapers, magazine advertisements and the pages of *Life*. The maker must have known the young couple intimately, for the opening cuts suggested scenes of their childhood—apple-gathering, advertisements of the Latin school they attended together, and views of college sports. Later, in the words of a Pearlina advertisement, "straws show which way the wind blows"; still farther on come "a solid silver ring set with turquoise, price twenty-five cents"; correct styles in wedding stationery, church bells, descriptions of autumn wedding gowns and the latest Knox hat; pictures of presents, railroad time-tables and resorts; advertisements of lots for sale, architects' offices; wanted, a cook for a family of two; lists of groceries and household utensils; recipes for light bread and advice about clothes-pin aprons! Not until one examines modern illustrated advertisements with a view to such a use does their story-telling quality appear to view. Verses of poetry, florists' bills, letter heads, addressed and postmarked envelopes, blue prints of places and people—all these add to the variety and entertainment of the scrap-book.

"It need not be kept in the living-room, either," the girl remarked, cheerfully, "and when the giver calls I shall not tremble for fear her gift is not in a conspicuous place. Oh! better to be born clever than rich any day. Better for one's self and better for one's friends."

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

TALKS ABOUT THE BIBLE. VI.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Names of the Bible:

In lesson II. we learned the name Holy Scriptures with its meaning from "script," write. Remind the children of this name by reading Deut. 9: 20 and 2 Tim. 3: 15. In lesson I. we learned the name Testaments for the Bible. Explain what it is to give testimony in court, and that when a man writes out what he will give to his relatives and friends this writing is called his "will and testament." It is a promise which we are sure is true. If we call the words of a man "testament," to show that we think they are true, surely God's words may well be called Testaments, because what God says is perfectly sure. (Read Ps. 93: 5.) Remind the children that the Bible is full of promises. The Beatitudes may be referred to as a familiar example of Scripture promises. Then this statement may be made:

The Bible is called Testaments because we are sure that it is true and because it gives God's promises to us.

For a third name of the Bible read Rev. 1: 2 and 2 Tim. 4: 2 (first clause); Ex. 20: 22; Acts 4: 20. From these verses bring out this statement:

The Bible is called the Word of God because it is God's message to us.

For a fourth name read Deut. 31: 26; Josh. 8: 34; 1: 8, and Ex. 20: 2-18. (If the children know the Commandments they need only to turn to them and be reminded that they are God's laws.) Then this statement will naturally be given:

The Bible is called the Book of the Law because it gives God's laws, or commandments, for us to obey.

A fifth name is the one used by Jesus Himself when He read to the people in the synagogue at Nazareth [Luke 4: 16, 17] "the book." In another lesson we will learn reasons why the Bible may be so called, but now we can say:

The Bible is called "the Book" because it is better than all other books in the world.

Occupation for the hands, or learning by doing.

Write the following words on the blackboard or a large sheet of paper. Let the children copy them on cards (about the size of envelopes) and fill in the parentheses with the figure 6. Do the writing for little ones, explaining the meaning, or, rather, reminding them of facts already learned, and guide their little fingers to make the 6 in each space. All are supposed to know from former lessons what "centuries" mean. After they have filled in the spaces on the cards let them learn the words on them.

To write on the cards:

Some Sizes about the Scrip'ures.

Sixty () Bible books;
who and when?

By thirty () men;
Through () teen centuries.

Another good exercise is to let each child make a five pointed star according to directions given in former lessons. In the center of each star write, "Five Bible Names." Review the names which have been learned; write these abbreviations on the blackboard and let the children write them on the five points of the stars, one abbreviation on each point:

- H. S. (Holy Scriptures.)
- T. (Testaments.)
- W. G. (Word of God.)
- B. L. (Book of Law.)
- B. ("the Book.")

Write only the abbreviations on the board and on the stars. When the children have finished the stars give to each one five common pins, or, better, those with colored heads.

*Copyrighted, W. L. Greene & Co., 1894.

Let them try in turn to give the meaning of the names which have been learned, i. e., the "statements" of this lesson, and let them put a pin through each point of the star the meaning of whose abbreviation they can give correctly. Push the pins in clear up to the head and the stars stand up like cunning little five-legged tables or stools.

IN THE DINING-ROOM.

Lamp and gas globes shaded by yellow give a better effect both to complexions and dresses than shades of any other hue.

If asked to express a preference for any part of the game or poultry that is served, give a decided answer even if you have no choice.

Avoid stirring the tea, coffee or other beverage noisily and let the spoon remain in the saucer, and not in the cup, at the close of the meal.

Olives may be placed on the table before the meal begins and remain until the dessert is served, as people who are fond of them enjoy them with all the courses before dessert.

Floral decorations for the dinner or luncheon table are much simpler than formerly. It is not good form to place a pyramid of variegated flowers in the center. A few of one kind, or even a single choice blossom, show greater refinement.

If one's home is in the city the outlook from the dining-room windows is of little consequence. Artificial light can easily exclude a really objectionable view. But if a house stands by itself, it is desirable to have as pleasant an outlook as possible.

In giving a dinner party the host seats at his right hand the lady of highest rank, or the one in whose honor the dinner is given, while the man to whom most respect is due, on account of age or position, sits at the left of the hostess. The other men sit at the left of the ladies whom they have escorted to the dining-room.

In England it is the custom to delay eating until all at the table have been served, but there is no rigorous rule about the matter in America. Such delay is extremely awkward when a large number of guests is present, and common sense and tact must be used to decide when the rule can be more honored in the breach than the observance.

We cannot quite agree with a writer in the

New England Kitchen Magazine, who says: "I hope the time will come when it will be thought as bad form to crumb the table before the withdrawal of the guests, as it would now be considered to go over the dining-room rug with a carpet-sweeper before the ladies left the table. One is as necessary as the other." The possibility of soiling their gowns is not the chief reason for the removal of the crumbs. The course of food which follows has an additional relish if the cloth is immaculate.

The influence of tea upon the human organism has lately been investigated by a special commission in Ireland, where the peasants drink this beverage to excess. The harm, in their case, results from allowing the tea to steep all day, thus extracting the tannin, which is the harmful element. Experiments were made upon artificial gastric juice, whereby it was proved that tea which has stood for only two or three minutes is perfectly safe and wholesome. The same is true of coffee. This being the case, it is better to prepare these beverages at the table than leave their management to a maid in the kitchen.

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"az iz"

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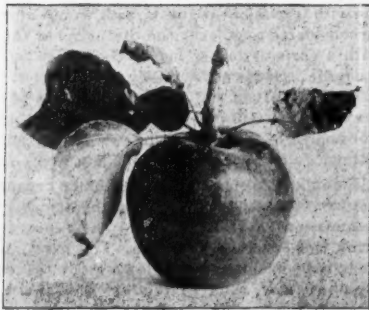
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The Conversation Corner.



My Dear Cornerers: For a Thanksgiving picture I present you with the cut of a Baldwin apple, hoping that you will each have, as the best possible dessert for your dinner, a generous cut of pie made out of this delicious fruit. The photograph, which happens to come in time for this dear old New England festival of pies and puddings, was kindly taken ("exclusively for the Corner"), by a gentleman in Woburn, who is a descendant of Colonel Loammi Baldwin, the discoverer of the tree—as also, he writes, of William Brewster of the Mayflower colony, and Peregrine White, a bit of whose Marshfield apple tree is always shown to visiting Cornerers in the Congregational Library. Inquiry having been made as to the origin of this apple, I will give the facts now as furnished by our photographer, and by the report (in 1855) of a legislative committee, headed by Marshall P. Wilder, the eminent pomologist.

Col. Loammi Baldwin was a distinguished citizen of Woburn (Mass.), a revolutionary officer and civil engineer. While engaged in surveying for the "Middlesex Canal," (we looked that up once, you know), his attention was attracted to an old apple tree by a woodpecker loudly tapping upon it. He found it laden with fine, red apples, which tasted as nicely as they looked. This was in the neighboring town of Wilmington. He took home scions from the old tree, and shared them with his neighbors; from these has descended the whole generation of the Baldwin apple. For a long time it was known as the "woodpecker apple," the "Butters apple" (from the Wilmington farmer on whose land the original tree grew), the "red graft," or the "Woburn apple." Gradually it took Colonel Baldwin's name. In 1799 he sent a half-dozen of them to his old Woburn friend and Cambridge schoolmate, Benjamin Thompson, the famous Count Rumford, then in England, saying that they were

... wrapped up in papers, with the name of Baldwin apples written upon them. . . . It would gratify me much to know the true English name of the fruit. However, it is, I believe, a spontaneous production of this country, that is, it was not originally engrafted fruit.

The half dozen "Baldwins" sent to England then are represented now by hundreds of thousands of bushels annually exported. I ought to mention that our photographed

... apple is from a tree on a part of the old Baldwin farm. It is without doubt a grandchild of the original tree. All its children are probably dead. The last one known was in Chelmsford, twenty-five years ago.

Yours truly, BALDWIN C.

This account is specially appropriate now, for as the survey of the Middlesex Canal was made in 1794 this must be the Baldwin's centennial year. And now let us continue our zoological symposium left unfinished

last week. The woodpecker is already here and now come several other animals introduced by our little friend, Kathrina, in a "dictated" letter:

My Dear Mr. Martin: I was so pleased with the picture I could hardly contain myself. I will tell you about my dog. He is an Irish setter. I think a good deal of him. His name is Ned. He has lots of tricks. If you pat your breast and say—[can't be said in type!] he will come up on you and put his paws on your shoulders. If you sit down and pat on your lap he will put his paws on your knee. Now I will tell you of my pussies. I call the little one Grey and her mamma is Nig. Ned watches the kitten so much that they are quite friends. Now I will tell you about Dixie. He is a horse. He is quite nice. I go up in the stall with him and give him hay. By and by I will tell you about the chickens. That is on the line I am writing now. I get up early and feed the chickens. I drive Dixie all the way to town, two miles and a half. Do you want me to write more about my dog Ned? He gets a lots of burrs in his tail sometimes. The little kitten does sprawl out so funny. I have a little boy doll; his name is McGinty. I have two girl dolls, Helen and Emma. Their heads are made out of bisque. [Does she mean *biscuit*?—Mr. M.] One has dark brown hair and one has light yellow hair. I have a rag doll, too. Her name is Polly Ann. I live on Liberty Road in a big house.

If ever I go on Liberty Road I shall certainly call at the big house and see Kathrina and her dolls and cats and Ned and Dixie!

CALIFORNIA.

Dear Sir: I noticed in the Corner [Aug. 23] a letter from a Cornerer who enumerated among the birds he saw in his vacation the whip-poor-will and the katy-did. I would make this criticism: it is *whippo-will*, and the katy-did is *not a bird*. Let your young correspondent look it up and see who is right. You may like to know that I was born and bred in Shrewsbury, Mass., where my father, grandfather and great-grandfather were born before me. I was with you and many others in the vicissitudes of the Army of the Potomac. I presume we never drank out of the same canteen, but we will do so, if you will call on me when in California. "Remember the number"—twelve miles east of Santa Barbara.

Yours truly, T. W. W.

O, yes! I visited, when I was a boy, the quaint old house in Shrewsbury, with its little diamond-shaped, lead-bordered window-panes, which was the birthplace of your great-grandfather, Gen. Artemas Ward, the friend of Washington and his first major general. Was not your own early home right opposite? Were you not on General McClellan's bodyguard for a time, and afterwards in the 12th Illinois Cavalry? As to the criticisms, I think Willie was right in the spelling of whip-poor-will. Webster, the Century, and other authorities, are on his side, although the other form was once used somewhat. If your way is right, what becomes of the sad significance of the bird's cry to have poor Will whipped (for his curious mistake in calling the katy-did a bird)? This is another *onomatopoeic* word—is not that the term applied to names or words formed from the imitation of natural sounds? Do you think of any others? Do you remember Dr. Holmes's pretty verses, "To an Insect"?

"Pray tell me, sweetest Katydid,
What did poor Katy do?"

This reminds me that I have had a letter in my drawer some time asking if a little girl, who calls herself "Katy Did," might belong to the Corner. Of course she may, and welcome, but she must give me her "really" name too. I have more animals still, but I know there will be a growling in the printing-office if I put them in!

Mr. Martin

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The Sunday School

LESSON FOR DEC. 9.

Luke 8: 4-15.

CHRIST TEACHING BY PARABLES.

BY REV. A. E. DUNNING, D.D.

In this lesson is presented for the first time in the course on the life of Christ a new method of teaching, which is peculiar to Jesus. There are, indeed, instances of the use of parables outside of the gospels. Some are found in the Old Testament. But no one except Jesus has put an entire drama into a dozen sentences, making His meaning as vivid as though He had written a volume and modifying by it men's view of their whole lives.

The parable of the sower is given in each of the three synoptic gospels and each should be compared with the others. Christ's parables have been described as "Outline shadows—large, perhaps, and dim—as the light of heavenly things falls on well-known scenes which correspond to and have their counterpart in spiritual realities."

Jesus said that He taught in parables because the multitude could not understand plain statements of truth, and because, if they did understand, His object would have been defeated, since they were not in the moral condition to use truth aright. Through these pictures He attracted their attention and suggested thoughts which might lead them into discipleship. To those who were disciples He explained His meaning. We have before us the parable and His explanation of it, and study the picture with its key. That key is the knowledge that each parable presented something to which He likened the kingdom of God.

The first of all His parables is the simplest, most important, most fully explained, for He sought to show by it how the kingdom of God begins and by what means it grows. It is placed first because it illustrates the first step in establishing that kingdom.

If we follow Christ's example in teaching it, we shall dwell on the central figure and fact and its relation to the one great truth of the beginning and growth of His kingdom. He added other features to complete the picture, not to be moralized upon. In this case the figure was the sower; the fact, his scattering seeds on all kinds of soil in order that he might get a harvest which was practically limited to one kind of soil; the thing to be learned, that Christ and those who labor with Him speak the truths of the kingdom of God to all classes of people in order that some may receive these truths and be made members of that kingdom.

The Jews regarded the kingdom of God as national and believed that it dealt with men in masses. All Jews were in it by virtue of their birth. To the mind of Jesus the kingdom was not political. He dealt with men as individuals. Each one who enters the kingdom must accept its conditions. Christ came to proclaim those conditions. Therefore, each one's present and future well-being depends on his right hearing of Christ's words. "The words that I have spoken," He said, "are spirit and are life." The sower is Christ and those who teach in His name. The seed is the word of God, always the same kind of seed. We consider the four kinds of hearers, of which each class have their own enemy, made powerful by their willing exposure to his influences.

1. The wayside hearers. The seed takes no hold on them. This is not the fault of the sower, nor of the seed, which has in it the same divine life and energy wherever it falls. The fault is not in the nature of the soil, which may be as rich by the wayside as in the fertile field. The fault is in the condition of the soil. It is beaten hard. This is not its natural condition. The child readily receives impressions. Indifference to truth is an acquired disposition. The soil becomes hardened by habit, by sin, by the sower's own foot treading it down. No one hears

truth heedlessly without hardening against its influence.

The soil may be softened in time by the rain of sorrow or the sunshine of prosperity. But the seed does not stay to await the softening, for "the devil taketh away the word from their hearts." Worldly thoughts and pleasures and ambitions, evil desires indulged or gratified, misinterpretations of the Word, careless criticisms, are the means the devil uses.

Character grows by fixedness, and the law is a fortunate one, for we may grow indifferent to evil as well as toward good. One of the rewards of right hearing is a habit of right thinking and doing on which bad seed falls at last harmless, with no power to take root. This great law of life, early discovered, becomes priceless knowledge.

2. The stony ground hearers. Here the seed quickly springs up. Such hearers receive the word with joy, for they admire the character of Christ, are touched by His sacrifice and long for His heaven. But the seed gets no hold, because beneath the shallow feeling is the rock of unchanged will. Tribulation destroys their joy, and persecution conquers their courage. "Straightway they stumble" [Mark 4: 17]. Their joy was sympathetic, roused by being with those who belong in the kingdom, not the deep consciousness of union with Christ and of doing His will. The real test of character is deliberate surrender of self to Him, the habitual practice of righteousness, not mere admiration for those who live in Christ.

3. Thorny ground hearers. Of course the sower does not intentionally scatter his seed among thorns. But in this case he sows among *thorn roots* concealed in soil of outward promise. The thorns spring up with the seed and choke it. The thorns represent "the cares of the world, and the deceitfulness of riches, and the lust of other things." The thorns often are grinding poverty. Sometimes they are the burdens of wealth possessed, oftener the struggle to possess it, making it the end of living. Sometimes they are pleasures enjoyed, oftener pleasures pursued, making life frivolous and unrestful. Some lose themselves in acquiring, others by spending. No soil presents greater difficulties than this. It is luxuriant, but it feeds thorns. Only opportunity is needed to make thorns grow, but cultivation is needed to make good seed take root. Thorns grow of themselves and they choke good seed.

4. Good ground hearers. The evidences of good soil are easily discerned. They are the attentive ear, the understanding, undivided heart, honest and good. There holy aspirations are welcomed, convictions are nurtured. There is the sense of responsibility for the word, the sensitiveness to sin, the love of holiness. Happy the sower in such a field.

Yet the true teacher does not choose the good soil and turn from the others. "Blessed are ye that sow beside all waters." It is wearisome to sow by the wayside. But the plowshare of sorrow, sickness, disappointment, may in God's mercy be driven through it. Men may be thinking when they seem to be thoughtless. It is discouraging to see the seed just springing up wither away "because it had no moisture." But the souls that quickly pass from joy to despair and from courage to fear are not always shallow. The rock of the unchanged will is beneath, but we may break it. There may be depths unreached in such a soil where there is great riches. We must be faithful to such. Seed sown in prayer carries moisture with it. It is a trial to sow among thorn roots. But noble harvests have come from seed sown there, watched, weeded, tended. Even the poorest need not be so enslaved by present cares as to forbid the truth to germinate and grow in his soul; while the richest and most pleasure loving is coming to a time when none of these things will satisfy. It is a splendid thing to subdue luxuriant soil to minister to the growth

of heavenly truth and love. Bad ground may be made good by unfaltering faith and persistent culture. Not all good ground brings forth a hundred-fold, for it does not all have the capacity for so large a yield. But if only thirty-fold is gained, the result is beyond earthly measurement. Sow at all times. "For thou knowest not which shall prosper, whether this or that." The harvest gathered into the kingdom of God is wealth eternal.

THE CHURCH PRAYER MEETING.

Topic, Dec. 2-8. Does God Heed Petitions for Material Blessings? 2 Cor. 12: 7-9; Jas. 5: 16-18.

Historical instances. Personal experience. Should this be the leading motive to prayer? (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 9-15. Helps and Hindrances to a Christian Life. Luke 8: 4-15.

Let us take the hindrances first. Let us recognize frankly that the Christian life always has encountered hindrances and that they are to be welcomed. We cannot, of course, be very specific in our mention of them, for they differ according to the circumstances and temperament of the individual. The difficulties of a savage just converted, or of one who has just come out of Roman Catholicism, are not identical with those which a boy or girl brought up in a Christian family faces when entering upon the Christian life. Perhaps, however, they can be reduced to a common denominator. Paul, writing to certain of his converts, tells them that they are straitened in themselves.

The great difficulty which we all meet, whether we live in Africa or America, is our own untamed, untrained nature, with its layers of selfishness and pride, of worldliness and sloth. Beside this earthward tendency in us, poverty, ill health, scarcity of Christian privileges, uncongenial surroundings, persecution, even, are minor factors. A Sunday school class, the other day, was setting the advantages the early Christians had over against their disadvantages. At first thought it seemed as if the latter would far outweigh the former, but when the lists were completed on the blackboard the opposite was found to be true. It was felt that what appeared disadvantageous, such as the public disesteem and odium, the sharp line between the church and the world, were, after all, blessings in disguise, as they served to consolidate the early church and give it purity and power. So, then, let us look for the gain that may come from apparent loss, the victory that grows out of defeat, the inspiration that hides itself in the bosom of every trouble.

Now a word as to the helps. The familiar ones will naturally occur to mind—prayer, the Bible, church attendance, good companionship, Christian work and the like, but I want to speak of two or three others. First, self study. Carried to an extreme, this would be harmful; but modern young people are not likely to indulge in excessive self-examination. How many of us dare to say to our souls what Whittier said to his:

Stand still, my soul; in the silent dark
I would question thee,
Alone in the shadow, drear and stark,
With God and me.
What, my soul, was thy errand here?
Was it mirth, or ease?
Or heaping up dust from year to year?
"Nay, none of these."

Second, contact, through the reading of biography and through the widening of one's personal acquaintance, with the Christian experience of others. Launch out into the great stream of Christian life. It cannot fail to explain, enlarge and rectify your own Christian experience. Third, the effort to be Christlike. Can a simple thing like the endeavor, day by day, hour by hour, to be like Christ help to

deepen our religious lives? Hardly anything else can be more effective.

Parallel verses: Mark 8: 36; Luke 6: 20-26; 12: 19-33; 18: 23; 21: 34; 1 Cor. 9: 12; 2 Cor. 12: 10; Phil. 4: 6-9, 12, 13; Col. 3: 1-3, 12-17; 1 Tim. 6: 9, 10, 17-19; Heb. 12: 1-3; 1 Pet. 5: 6-10.

PROGRESS OF THE KINGDOM.

THE ILLUSTRATED MISSIONARY CONCERT.

BY REV. F. H. PALMER.

The use of the lantern or stereopticon as an aid in the evening services of our churches is becoming quite common. Some pastors have resisted the movement as possibly tending to lower the gospel service to the level of a "show." Others, by no means lacking in a dignified conservatism, have decided that the church has a right to lay hold of every legitimate method of winning the attention of men. If appeals to the eye will draw the world into range where appeals to the ear may reach them, by all means use the pictures. For variety, for freshness, for power to attract to the service and arrest attention, and as a medium for conveying to mind and heart information as to matters of fact, the lantern has a place in the accessories of Christian worship. Great improvements have been made on the mechanical side of late years, and no one can begin to investigate the subject practically without being surprised at the range of the possibilities that will open to his view.

There has been from the first one field for the lantern where its claims could hardly be disputed, and that is the monthly missionary concert. This meeting has been proverbially dull, not because the subject is itself dry, for none is more fascinatingly and thrillingly interesting than the story of the conflicts of Christianity and civilization with heathenism and the slow but sure and glorious conquest of the world for Christ; not, again, because the Christian Church is not alive to the greatness of this subject and the grandeur of the work which her representatives abroad are doing.

The dullness has arisen from the inability of the average mind to grasp the details of the situation, and to make them real and picturesque. Witness the fact that it is always possible to have an interesting missionary concert when a real live missionary or other person who has actually been in a mission field is present and describes what his eyes have seen and his ears heard. I have told the story of the wonderful birth of the Hawaiian Islands into the sisterhood of Christian nations probably in a hundred different churches in the past ten years, and the fact that I could describe from actual observation the natives, their dress, their houses, their gardens, their volcanoes, their idols, their habits and customs, has invariably secured for me, when this subject has been announced, a large and interested audience.

Now this is just what the lantern will do for the missionary concert. It will give us the exact details of missionary life, as it were, by the testimony of an eyewitness. Instead of Deacon Good-as-Gold stumbling over the unpronounceable Turkish or Japanese or African names of a *Missionary Herald* article, the very scene is pictured before us. In place of a diffident presentation of the claims of the Zulu Mission in a voice of unheard softness by Sister Alma-Deeds, we have the veritable pictures of Mr. and Mrs. Bates and Miss Pixley, we have the kraals of the Umsunduzi, we have the trees and the beasts and the men and women of the country that we are studying. We see the missionaries at work and the materials out of which they are striving to construct a Christian nation. After one of these missionary concerts we feel acquainted with the missionaries and with some of their principal pupils, and forever after the mention of that mission field brings up definite and vivid pictures. Our interest is secured

and we have become intelligent students of Christian missions.

The American Board loans several excellent series of slides, illustrating its work in various fields—one on the Zulus, one on West Central Africa, two on China, two on Japan, three on India, one on Turkey, one on the Hawaiian Islands, and we understand others are in preparation. Written lists accompany the slides, giving the names of the scenes represented. The idea is at present only beginning to be developed. We think that later on these lists will comprise fuller descriptions of salient points, so that something more of the lecture feature can be readily incorporated into the exhibition. As it is, however, any bright pastor can easily fill up with facts about the given field and weave them into an interesting narrative as the pictures are thrown upon the screen. In my church audiences of two or three times the usual number have invariably gathered, no matter what the weather, at these monthly illustrated missionary concerts.

THE WORLD AROUND.

South Africa Congregationalists. The report of the annual meetings of the Congregational Union of South Africa, which have recently been held at Cape Town, reads much as does the account of an English or American convention of churches. About sixty ministers and delegates assembled, some of them having traveled over 1,000 miles in order to attend the meetings. Of their earlier missionaries, Moffat and Livingstone, Vander Kemp and Philip, Anderson and Read, African Congregationalists have reason to be proud, and new names of noble workers are constantly being added to the ministerial list of this society. More than 70,000 converts are now connected with the churches in the union. The various Nonconformist churches of Cape Town sent a large deputation to the meetings, and another step toward denominational co-operation was the appointment of a committee to approach the Baptists with a view to more united action. The chairman for the year, Rev. William Forbes of the Cape Town church, gave a forceful address, and R. J. P. Ritchie of Queens-town presented an able paper showing the importance of a safeguard against physical, intellectual and moral degeneracy on the part of the European colonists.

Africa. The Livingstonia mission committee has appointed three evangelists and craftsmen to labor on Lake Nyassa. One of them, Mr. Malcolm Moffat, grandson of the famous missionary, has given up a lucrative colonial appointment for missionary work and has now received the appointment of agriculturist for the new institution on the northwest of the lake. Numerous plants have been granted by the Kew Royal Botanic Gardens, London, to be acclimatized.

Alaska's Growing Prosperity. In his annual report Governor Sheakley emphasizes the fact that Alaska is making rapid progress in civilization and prosperity. During the year the fisheries have been successful, and the mines have yielded a profitable return, while the population has been increased by immigration. Moreover, the manufacture of lumber in the territory has led to a change in the nature of the dwellings in many of the native villages. Dr. Sheldon Jackson reports that the season of 1894 has added the testimony of another year to the success of the effort to introduce domestic reindeer into Alaska. The animals have taken kindly to the climate and are multiplying. The large quantity of reindeer moss in Alaska is a surprise to the Lapland herders, and the Siberians declare that the food supply is far more abundant than in their native country. In January the first herd of deer will be given out to the natives, the plan being to distribute 100 head among five Eskimos. A demand now comes from miners and traders in the interior for reindeer transportation. "What the camel is to Asia and Africa, and the burro to New Mexico and

Arizona, the reindeer will be to the explorer, prospector and miner of interior Alaska," says Dr. Jackson.

Returning to Governor Sheakley's report we find that education in the territory is spreading and an increased government appropriation for the schools is earnestly recommended. The United States supports fourteen day schools and fifteen mission schools, while the Greek Church of Russia maintains six additional schools. The great drawback to the higher advancement of Alaska is the hold which the liquor traffic is gaining. Efforts to suppress it have met with little success and liquors are imported, landed and sold without stint in every white settlement. This evil counterbalances the results of missionary work in many cases.

CHRISTIAN ENDEAVOR NOTES.

Ireland's first convention was held in Belfast last month, and the forty societies were represented by two hundred delegates.

At a denominational gathering in Ohio one pastor got together a number of young people, talked with them, interesting them in Christian Endeavor, and sent them home with such a purpose to enlist others in the same cause that nineteen new societies were started.

Nearly four thousand Endeavorers crowded the great Town Hall at Sydney at the consecration meeting of the New South Wales convention. One of the most enthusiastic sessions was that devoted to the Juniors, and at an impressive and solemn missionary meeting many consecrated themselves to missionary work.

At the ninth annual convention of New Hampshire at Nashua, Nov. 8, 9, the ample program was successfully carried through with unusual enthusiasm that showed no abatement of interest from former years. Dr. Smith Baker made a fine speech on Good Citizenship, and Rev. A. T. Pierson, D. D., spoke on The Great Call of God and Signs of the Times.

Dr. Clark is making an encouraging gain in health during his absence and is advancing the interests of the society in Europe. In Switzerland he found three sisters who had become interested in reading about the movement and had formed themselves into a society. Early in December he will be in England, and will probably return to this country by the last of the month.

Last year a member of a Philadelphia society was sick in a hospital at Christmas. It was arranged that twelve members of the society should each write her a letter, to be delivered on Christmas Day. Each letter was marked with the hour at which it was to be opened. Thus through the day there was a letter every hour, and the sick one declared that she never had a happier Christmas. The idea is one that might be applied in many ways.

The young people's responsibility for Junior societies was so strongly presented at the South Dakota convention that, as a result, there was circulated among the delegates a pledge that they would use their influence to form and maintain Junior societies in their own churches. It was found that every society represented in whose church there was a Junior society was closely identified with its work. Soul-winning was the keynote of the convention, and much attention was given to missions and Bible study.

Among the addresses at the Iowa convention was one on The Endeavorer and Politics and one on The Endeavorer and His Bible. On Sunday afternoon a great audience of men was addressed by Mr. F. D. Wing, president of the Traveling Men's Christian Endeavor Union, and Miss Elizabeth M. Wishard of New York spoke to the women's meeting. In reviewing the work of the year the president made mention of the fact that the societies had furnished a library for the new battleship Iowa.

The tenth annual conference of the Connecticut Christian Endeavor Union was held in New Haven, Nov. 7 and 8. Among the notable addresses were those of Dr. R. R. Meredith and Mr. W. H. Beach of Jersey City, in which he described the recent suppression of the race track gambling in New Jersey. There are now 514 societies in Connecticut, with 35,300 members and twenty-four local unions. There continues to be a steady increase, notwithstanding the dissenting denominational bodies. The tenth annual State convention has passed without experiencing the decadence which was prophesied half a dozen years ago.

Literature

CHOICE EDITIONS.

We have remarked before that the book publishers appear to have suffered from the hard times less than most other business men. A significant fact in this connection is that limited editions and *éditions de luxe* have continued in demand to an extent which probably was not anticipated. It is stated, for example, that Messrs. Little, Brown & Co., of this city, who not long ago brought out a limited edition of Alexandre Dumas in forty-eight volumes at \$120 a set, have already disposed of 975 sets and now have raised the price of the remaining sets to \$144 each. Moreover their *édition de luxe* of Charles Lever's writings, in forty volumes, is nearly all sold. When the great shrinking of almost all fortunes and the practical disappearance of not a few during the past year and a half are remembered, it certainly is remarkable that such large and costly editions should continue to sell so rapidly.

This fortunate experience is that of only one firm out of many. Doubtless some others can tell a similar story. It indicates how many more wealthy people there are now in our country—for doubtless almost the whole of these editions of Dumas and Lever were sold to our own citizens—than there were a generation ago. It indicates also, beyond question, that not only wealth has increased but also the habit of reading and the desire not merely to read but to possess favorite works in editions which are peculiarly gratifying to a cultivated taste. If it be objected by any that it is foolish to spend money upon rare and costly editions of standard books since cheap editions contain the same text and can supply the same intellectual gratification, it is a fair reply that the cheap editions almost invariably depreciate in value until they come to possess only that of waste paper while the choice and limited editions often, if not ordinarily, increase in value. Many rare or superior editions of books prove excellent investments, although they bring in no interest year by year in money.

But there is another aspect to the matter. Although an ordinary and low-priced edition of a favorite author certainly may convey his thoughts to our minds successfully, most readers enjoy far more those volumes in which the best quality of paper, the clearest type, the firmest and most artistic binding and the most felicitously appropriate illustrations are furnished. Such a volume, for instance, as *The Vicar of Wakefield*, classic and fascinating although it is in any form, becomes doubly or trebly delightful in an *édition de luxe*. It pays to satisfy the eye as well as the mind, if one can afford to. Indeed the satisfaction of the mind is distinctly and considerably augmented if one's eye and one's good taste also be gratified. It is possible and easy, of course, to waste money upon choice publications, but to buy them is not necessarily extravagant or foolish and they afford a legitimate and elevating pleasure.

BOOK REVIEWS.

CHRIST IN ART.

Among the most conspicuous volumes of the current season Archdeacon F. W. Farrar's latest work is to be ranked. Its title, *The Life of Christ as Represented in Art*, declares its subject. It is the outcome of many years of study and is a natural over-

flow, so to speak, of interest, knowledge and material accumulated by the author in connection with the composition of his widely popular *Life of Our Lord*. There are preliminary books upon the Reserve of the Early Christians in Painting Christ, the Personal Aspect of Christ, and the course of art from the Byzantine to that of the Renaissance. The body of the work is in nine books, arranged in natural order and treating of Christ and His Mother, His Birth, Infancy, and Ministry, The Last Supper, His Suffering, Death, and Resurrection, and the Last Judgment. A concluding chapter sums up the whole.

Dr. Farrar's purpose is not to offer criticism but information. Appreciating the profound and valuable significance of the religious side of Art, he has sought to interpret something of it for the general benefit. It is quite true that many of the religious paintings of the masters, old or modern, convey little meaning to the average observer, even if he feel somehow attracted, and that the enlightenment which an artistic and well-read friend can confer is welcomed and appreciated. This volume, although in this edition too costly for many people, offers them practical help and fortunately they will be able to consult it in public libraries.

It is illustrated lavishly and the pictures—taken from medals, tombs, monuments, etc., as well as from paintings—show very clearly the development of artistic conceptions of Jesus in His different earthly, and some of His heavenly, relations and aspects. It is a history of sacred Art. It is descriptive, occasionally but never primarily critical, rich in appreciativeness, successful in conveying the intended suggestions, simple in language and with much of that graphic force which the author's readers know so well, and comprehending the fruits of wide and patient researches in the broad realms of biography and painting.

No attempt is made to promulgate theories of art or to compare different artists in any but an incidental manner. Art is used throughout to render Christ supreme and sublime, not Christ merely to illustrate artistic culture. The successive conceptions of Him which skillful artists have embodied in their works are revealed and compared and spiritual suggestions are thrown out. But there is no moralizing. The mighty power of Christian art is revealed and will be increased and extended by the book. It is worth noting, by the way, that Dr. Farrar is wholly unable to believe that any alleged portrait or other likeness of our Lord is authentic. [Macmillan & Co. \$6.00.]

WEALTH AGAINST COMMONWEALTH.

Whoever likes plain-speaking will find it in this book by Henry D. Lloyd. And, whether one like it or not, he will not finish the book, if he be reasonably impartial and public-spirited, without admiring the author's pluck and pertinacity. On the other hand he will wish it had been written more calmly in manner and with less of the spirit of the special pleader. It is an exposure and condemnation of the trickery and criminality of which corporations and individuals too often have been, and still are, guilty among us in their lust of power and gain. It is a relentless unveiling of festering corruption in the social and civil body and a vigorous plea for its cure. Its chief value, however, lies in the facts which it has unearthed and stated. These, taken as they stand here, are im-

pressive, not to add alarming. But we doubt if there are not some other and qualifying facts.

Mr. Lloyd devotes most of his attention to the famous Standard Oil Company. He has made painstaking researches into court records and other authoritative documents and apparently he has made an exposure as complete as it is scorching of what probably is the most systematic, ingenious, far-reaching and remorseless commercial tyranny on earth. With the patience of a sleuthhound he has followed up its record from year to year, town to town, court to court, State to State, and his summary is a phenomenon. He has aimed his shots at corporate injustice, wherever illustrated, but the example mentioned receives most of his attention. The book is a remarkable piece of work as a study and a plea. It is a strong argument against allowing corporate power the opportunity to augment itself at the public expense as dangerously and defiantly as at present. Yet, as we have already intimated, the excessive zeal of the author has diminished somewhat the impression of unanswerableness which his chapters might have been caused to make. We hope it will be read but not without further inquiry. Thoughtful citizens will not rush to either extreme in their indignation, but will study how to combine in defense of common justice alike in behalf of and against a power which thus far too often has had its own stern, merciless way with its opponents, no matter what moral or civil laws have stood in its path. [Harper & Bros. \$2.50.]

RELIGIOUS BOOKS.

Fresh and striking thought, terse and telling phrasing, practical timeliness and deep spirituality characterize the sermons on the Beatitudes which compose Rev. Dr. W. B. Wright's new volume, *Master and Men* [Houghton, Mifflin & Co. \$1.25]. Several introductory, explanatory or illustrative discourses also are introduced, on George MacDonald, Paul, Moses, General Gordon and others, the whole series numbering seventeen. The volume is more than merely readable. It is engrossing and only needs to become known to have a large circulation.—The successor of the late James Freeman Clarke as pastor of the Church of the Disciples in this city is Rev. C. G. Ames. He, too, has written a book, apparently containing four discourses or "studies of the inner kingdom," as he terms them. It is entitled, *As Natural as Life* [James H. West. 50 cents]. It discusses the Good Life, as striving toward conformity with nature as the expression of the Perfect Mind, as the life of sonship, as made perfect through rather than by suffering, and as eternal. It is interesting and suggestive, and, although written from the Unitarian point of view, contains much cheer and help for others.—Those who remember a little book issued a year or more ago entitled *What Is Worth While*, by Miss Anna R. Brown, will welcome another volume from the same pen. *The Victory of the Faith* [T. Y. Crowell & Co. 50 cents] moves on a high level of thought. The style is spirited and at times brilliant, and the absence of conventional phrases will commend it to college men and women, for whom it is especially designed. Its positive, hopeful tone is in refreshing contrast to much of the current thinking in college communities.

Dr. Alexander MacLaren seems to have

been endowed with gifts qualifying him especially to appreciate, interpret and enforce the psalms. All his work as a Biblical expositor commends itself to the Christian world but to our thought he is exceptionally felicitous in dealing with the psalms. Two volumes upon them already have appeared from his pen and here is a third, *The Psalms. Volume III*. [A. C. Armstrong & Son. \$1.50]. It begins with psalm 90 and includes the remainder. It is practical, enlightening, and stimulating to every spiritually-minded person. It is rich in suggestiveness. It makes no attempt to discuss questions of modern criticism. It is a book for the closet more than for the forum. No one, however, will read it without some quickening of the soul.—It is decidedly a descent from Dr. Maclaren's work to the volume of *Thanksgiving Sermons and Outline Addresses* [Wilbur B. Ketcham. \$1.50] which W. B. Ketcham has compiled and edited. They appear to be chiefly, if not wholly, foreign productions attempted to be adapted to the American religious market. Two or three are by well-known men. Most American preachers can be as commonplace, if they try hard enough, as the authors of these discourses, but few are likely to be without special effort. There are good thoughts, of course, in such a book and, now and then, a reasonably fresh one, but we pity the Congregational minister, at any rate, who cannot do better sermon work for himself than most of that to be found in this book. Such "aids" to ministers do more to enfeeble than to invigorate the mind.

The reader of Dr. Lyman Abbott's new book—or, more properly, of Mrs. Mary S. Haynes's new book of extracts from Dr. Abbott's pulpit and other utterances—*New Streams in Old Channels* [Lothrop Publishing Co. \$1.00], may not always have agreed with the views of the author as expressed elsewhere but he cannot help admiring the spirit, purpose and method suggested by this volume. Dr. Abbott possesses a rare and striking power of epigrammatic expression. He can condense a great truth into one sentence and illustrate it in another so that it will abide long in memory. These short and pithy extracts from his best work cover a wide range of themes and are admirably suited to promote a genuine, practical and devout piety. Dr. T. T. Munger has furnished an appreciative introduction.—Four life studies the four divisions of J. H. West's *In Love with Love* [James H. West. 50 cents] are termed. They are entitled Transfigurations, Serenity, True Greatness, and Our Other Selves. They are suggestive meditations.—The very young children were in the mind of Mrs. G. E. Morton when she prepared her *Talks to Children about Jesus* [R. H. Woodward Co. \$1.50]. She has told the story of the Saviour's life afresh in very simple, and often in Biblical, language. Pictures enliven the pages of the book.

STORIES.

Ellen O. Kirk's new novel, *The Story of Lawrence Garthe* [Houghton, Mifflin & Co. \$1.25] commends itself from the outset by a certain rare firmness of touch. She has drawn two or three exceedingly striking characters, which throw each other into relief and are remarkably clear cut and self consistent. The more ordinary ones also are skillfully depicted and the plot, although simple in the main, contains some

peculiar and effective situations. The book is much above average in respect to both ability and interest. It is a story of society life in New York city.—Mr. M. L. Hillhouse, the author of *Iola, the Senator's Daughter* [G. P. Putnam's Sons. \$1.25] has investigated the life of the Rome of the period just before the Christian era with close attention and his book is a sort of panorama of scenes such as then were to be seen. He has made a success. His story is a historical study rather than a novel and the love-making is its least satisfactory feature. The dubious morals of the time are portrayed as inoffensively as possible, many famous men and women of the period appear, and the book affords both pleasure and instruction. His purpose, avowed in the preface, of pointing out how this ancient history is repeating itself now, as in New York city, needs to be made more evident, and the recent elections encourage the hope that the modern city will escape the fate of the ancient one.

Oswald Valentine's *Helen* [G. P. Putnam's Sons. 50 cents] is another issue in the tasteful Incognito Library. It is a thoughtful and penetrating study and analysis of two different types of temperament and character represented by two modern lovers who marry, are possessed by socialistic theories and visions and ultimately settle down, not without suffering, into a somewhat prosaic career. The story, as such, is of slight texture and the people in it will seem unreal to some readers. But there are many such and they have been described with unusual skill.—Mr. B. M. Croker writes novels of the ordinary "English" sort but they are better than those of most of his fellow-writers. His new one, *Mr. Jervis* [J. B. Lippincott Co. \$1.00] takes the reader to a summer resort in India where various civil or military English East Indians are found. They and their picnics, theatricals, loves, tragedies, etc., make up the book. The society in such places must be decidedly mixed in quality. But the book leaves a good impression.—Quite a different theory and practice of story writing are illustrated in Marion Harland's *The Royal Road* [A. D. F. Randolph & Co. \$1.50]. This is a story written to inculcate religious living. In the form of a story, and one which interests, is preached a discourse on taking God at His word, living simply and trustfully and finding peace thus. The application of this principle independently of social classes is shown and the truth is impressed that God means to be understood literally. The author's well-known power of apt and telling utterance is illustrated in these pages afresh and effectively.—*The Little Book Man* [Cranston & Curtis. \$1.00], by Mrs. J. F. Willing, is an anti-Jesuit and Roman Catholic plea in the form of a crude yet not uninteresting story. There is more truth in its general position, although we are not among the alarmists in this connection, than there is literary power in the composition of the book. But many readers will like it.

Six of Thomas Nelson Page's short stories, all previously published, we believe in the magazines, make up his new book, *The Burial of the Guns* [Charles Scribner's Sons. \$1.25]. They are entertaining studies of certain types of human nature, especially as seen at the South, and are composed with the author's familiar literary skill.—Less careful and formal and more sketchy are the contents of *Three Heroines of New*

England Romance [Little, Brown & Co. \$2.00]. Mrs. Harriet Prescott Spofford's account of the Pilgrim maiden Priscilla, Alice Brown's of Agnes Surriage, the Marblehead charmer, and Miss Guiney's of Martha Hilton, the Portsmouth belle, make up the body of the book, to which E. H. Garrett, the artist who has embellished its pages lavishly and felicitously, has appended a chapter of most entertaining notes of his visit to the historic spots associated with the three heroines. The volume is more than ordinarily attractive. It will be a favorite.—The life of the inhabitants of the South Sea Islands is languorous and voluptuous, often roving and sometimes darkened by solemn and terrible tragedies. Faithful pictures of it seldom are wholly pleasing but always are full of pathos and power. *By Reef and Palm* [J. B. Lippincott Co. \$1.00], by Louis Becke, with an introduction by the Earl of Pembroke, is a series of such pictures, now somber, now brilliant, always conspicuous for literary grace and each heavy with the characteristic atmosphere of the region. In its way the book is remarkable.

BOOKS FOR CHILDREN.

Another volume in Mrs. Elizabeth W. Champney's *Witch Winnie* series is *Witch Winnie at Shinnecock* [Dodd, Mead & Co. \$1.50]. It is a King's Daughter's story and is lively and entertaining while it also points some useful morals. It describes experiences in a summer art school based largely upon life and fact and romance are blended pleasantly. An interesting feature is the use made of the fact that there is a remnant of a tribe of Indians at Shinnecock. The illustrations, by the author's husband, the eminent artist, J. Wells Champney, add a great deal to the reader's gratification.—W. O. Stoddard always writes capital books for boys and the adventures which are narrated in *The Captain's Boat* [Merriam Co. \$1.50] are possible and natural as well as exciting, while a wholesome manliness is inculcated. The book will find a warm welcome.—In *Brother Against Brother* [Lee & Shepard. \$1.50] Oliver Optic begins a new Blue and Gray series. It deals with events upon land during the War of the Rebellion. The author's characteristics are well known—we should not dare to guess how many books for the young he has written—and this volume resembles his others in general. Although his style sometimes approaches the sensational it never lacks interest or power.

The Cong. S. S. & Pub. Society has done good service in publishing *The Days of Prince Maurice* [\$1.50], by Mary O. Nutting (Mary Barrett). It is the story of the Netherland War from the death of William the Silent to its close, 1584-1648. A good sense of proportion is illustrated and there is evidence of conscientious study. The narrative is lucid and graphic, abounding in incident yet setting forth principles and policies intelligibly, and the reader, young or old, will enjoy the book and recognize its more than merely passing value. An oversight on page 324 is not important enough in this book to be criticised gravely but yet is misleading. There is no evidence that John Robinson personally purchased the estate near St. Peter's Church, or had the means to do so. William Jepson, Henry Wood and Randall Thickins together with Robinson made the purchase. Probably they were a committee representing the com-

pany.—The *Wagner Story Book* [Charles Scribner's Sons. \$1.50] tells, by the pen of Mr. W. H. Frost, as tales are told in the dim light of the twilight fire, the stories of the great musical dramas associated with Wagner's name. In a simple and attractive fashion he has narrated enough of their plots to give a sufficient and a clear idea of them. But one, if not two, of Mr. S. R. Burleigh's illustrations should have been omitted. Such an appearance as that facing page 200 would not be allowed on any stage and should not be in a book, especially one for young people.

Those boys and girls, young or already grown up, who have read the books of Mary P. W. Smith about the fun at Hackmatack and elsewhere will relish her new story, *Jolly Good Times Today* [Roberts Bros. \$1.25]. The jollity described is more modern than in the other books but not the less real. In some particulars children probably never had jollier times than now, and the author makes this evident in her own sensible, instructive and heartily amusing way. —*Gypsy Breynton* [Dodd, Mead & Co. \$1.50] is one of Mrs. E. S. P. Ward's earlier stories. It tells of a lively little girl, not always easily managed, yet generally revealing something lovable in herself, apt to have escapades but coming out without much harm, very human and amusing. There are good illustrations by Mary F. Clark. The book is one of the Gypsy series and the little folks will like it. —A capital story has been issued by the D. Lothrop Co. It is *Piokee and Her People* [\$1.50], by Theodora R. Jenness. It describes in vigorous and touching terms the struggles of a young Indian girl, herself trained in civilized ways, to elevate her people. It is a sensible, stirring, uplifting account of what may be, and probably has been, an actual experience. —*Not Quite Eighteen* [Roberts Bros. \$1.25] contains sixteen—is that the reason of the title?—of Susan Coolidge's short, graphic, wise and impressive stories, such as the younger children delight in and profit by. It is heartily to be commended.

Electricity has begun to be used as a factor in literature and John Trowbridge's *Three Boys on an Electric Boat* [Houghton, Mifflin & Co. \$1.00], although not without some neglect of the probabilities, is a bright and wholesome book which the boys will like. It is chiefly a naval story. —More diversified and thrilling are such stories as J. M. Oxley's *In the Wilds of the West Coast* [Thomas Nelson & Sons. \$1.50]. It deals with scenery and life in Vancouver, Alaska and that part of the world, and to a considerable extent among the natives. It is written in a brisk fashion which the young will appreciate and is a good story in its way. —From imaginations based upon facts we turn to pure fancies and take up the Countess of Jersey's story of magic, *Maurice or the Red Jar* [Macmillan & Co. \$1.50]. It is well conceived and carried out and has a few pictures. The water-folk are the unreal beings specially made use of by the author. —Mrs. Mary Mapes Dodge has made a pleasant, even if an unusually composite, book for young people and has entitled it *The Land of Pluck* [Century Co. \$1.50]. This means Holland and in the first part of her book, about one-third of it, she has written a picturesque and delightful little sketch of that country. It is illustrated nicely and is just the thing to please the boys and girls and set them to

reading up on the subject, and no other country unless our own better deserves to have its history studied. The remainder of the book contains all sorts of short stories, nineteen in number and all first rate.

MISCELLANEOUS.

Some five years ago an important work by the distinguished artist, Joseph Pennell, came out, entitled *Pen Drawing and Pen Draughtsmen* [Macmillan & Co. \$15.00]. A second edition now has been issued. It is a splendid piece of work, alike in conception and execution. It is intended primarily to aid art students and puts special emphasis upon technique. It includes brief critical notices of a large number of artists in its line with fine examples of their work. It does not undertake to be a perfect catalogue of them, a definite principle of selection being obeyed. But it is conspicuously comprehensive and its comments, although frank, are fair in spirit and artistically justifiable. It is a treasury of valuable material for those for whom it is especially meant. Popular illustration as we know it is a modern art and never before has been discussed and exemplified quite in this manner. As for the pictures which adorn it lavishly and to the reader's instruction and intense delight, they are as diversified in respect to style and character as in respect to subject. The individuality of the draughtsmen is striking. Mr. Pennell has had large resources from which to draw and has selected wisely. His work is of the greatest interest to all cultivated people and should find its way into every public and every considerable private library. But it is to be regretted—although it is natural—that the author and his own work are not included. The only fault to be found with the volume is that its binding, as often is the case with English books, is less firm than it should be. But the book is sold in a neat box.

Reminders of two great men are offered to the world just now at once. One is *Essays and Addresses by Phillips Brooks* [E. P. Dutton & Co. \$2.00], edited by his brother, Rev. J. C. Brooks. The contents are nearly fifty in number and are in two divisions, those on religious and those on literary and social topics respectively. Among them are some which awakened wide attention when first uttered, such as those on The Teaching of Religion, delivered in 1878 before the Yale Divinity School; on The 250th Commemoration of the Foundation of the First Church in Boston, given in 1880; on The Conditions of Church Growth in Missionary Lands, in 1890; and at the Celebration of the 250th Anniversary of the Foundation of the Boston Latin School. Others less popularly known reveal equally the richness of his nature and resources and his intense sympathy with all humanity. It is a volume which will be read eagerly. —Much the same should be said of *A Selection from the Writings of Dean Stanley* [Charles Scribner's Sons. \$2.25]. He too wrote, preached and spoke for many years upon many and important themes and occasions and his words always found, and will long retain, a ready welcome and thoughtful consideration. More than Bishop Brooks, his dear friend, he provoked contradiction and criticism. Yet his spirit always was candid and gentle although he could be roused to strong language by injustice shown toward others or the truth as he understood it. Theologically he occu-

pied much the same position with Bishop Brooks, although probably the latter was somewhat the more conservative of the two. Many of these extracts from Stanley's work are historical, but all possess general interest.

Mr. S. L. Whitcomb's *Chronological Outlines of American Literature* [Macmillan & Co. \$1.25] is a useful book, well planned and worked out. On each left-hand page the leading literary events of the successive years are stated tersely and upon each opposite right-hand page in parallel columns are mentioned the important biographical dates of the year, its chief features in British and other foreign literature and the most striking occurrences in general history. Of course the personal element is a large factor in compiling such a book. One compiler would insert and omit very differently from another. Mr. Whitcomb has neglected some authors and works of repute such as Dexter, Leonard Bacon, Goodwin, Alexander Young and W. R. Alger among historians, Bradford Torrey among essayists and descriptive writers, and Anna Katherine Greene and Edgar Fawcett among novelists, to name only a few who deserve mention quite as much as some who are included. Moreover the list of authors and their works does not always correspond to the earlier part of the book. For instance, it omits William Bradford, whose *History of Plymouth Plantations* the first part includes. The book is reasonably comprehensive and will prove useful. But it must not be accepted as completely satisfactory. —*Woman's Share in Primitive Culture* [D. Appleton & Co. \$1.75], by O. T. Mason, Ph. D., the first volume in the Anthropological Series, is a scientific examination and collation of facts from many sources bearing upon woman as food-bringer, weaver, skin dresser, artist, linguist, founder of society, patron of religion, etc. It is learned, comprehensive, candid and enlightening. —The International Series has reached its seventy-second volume and this is *Race and Language* [D. Appleton & Co. \$1.25], by Prof. André Lefèvre. It discusses the evolution of language, the geographical distribution of languages and races, and the Indo-European Organism. It is the work of a skilled and discriminating expert, and possesses permanent value.

A New Life in Education [Amer. S. S. Union. 90 cents], by Prof. Fletcher Durell, Ph. D., is the ninth volume published under the provisions of the John C. Green Fund. It received the first prize, of \$600, awarded by the Union a year ago, for the best book written for the society on The Christian Nurture and Education of Youth for the Twentieth Century. It is at once scientific in method and popular in language. It presents a shrewd analysis of current educational forces and tendencies, suggests the most hopeful lines of sound progress and is profoundly, but not in any stereotyped fashion, a Christian treatise. It is a vigorous and enlivening work which will have a good influence especially among educators. —General H. B. Carrington, U. S. A., LL. D., has compiled a volume of selections in prose or verse, such as are suited to promote high character and patriotism in the young. It is called *Beacon Lights of Patriotism* [Silver, Burdett & Co. .80 cents], and it contains ample and diversified material for declamation days, memorial observances and other patriotic occasions. It has for

frontispiece four pictures of General Washington. It deserves to be popular.

Adele M. Fiedle is the author of *A Corner of Cathay* [Macmillan & Co. \$3.00]. It contains a number of short studies of Chinese character with several chapters upon the religion and philosophy of the Chinese. The earlier and more popular chapters are brief and condensed, and treat of customs, games, labor, schools, etc. The volume is fragmentary, but its fragments are well written and it tells a great deal which is worth knowing. The illustrations, evidently by Chinese artists, are remarkably apt and enjoyable.—Mr. Oliver Herford is one of the most entertaining contributors to *Life*, *Harper's Young People*, etc., alike in comic verse and art. A collection of his productions of each kind has been made and issued by the Century Co. It is called *Artful Anticks* [\$1.00] and it is very droll. Some of the artist's work is very delicate and it all has an original character.

NOTES.

—The Century Company is said to have sold 15,000 copies of Rudyard Kipling's *Jungle Book* in the United States and to expect to sell twice as many more by Christmas.

—By a mistake, which we regret, in our issue of Nov. 15, we stated that Rev. Dr. A. H. Smith's excellent book, *Chinese Characteristics*, published by the Fleming H. Revell Co., costs three dollars. Two dollars is its real price.

—An exact reproduction of the original edition of Bunyan's *Pilgrim's Progress* which appeared in 1678 is about to be published in London and Rev. John Brown, D. D., has supplied a valuable preface, disposing of some disputed questions.

—The *Bookman*, alluding to the question of publishing in three volumes or one, just now discussed so much in England, is informed that Du Maurier's latest novel, *Tribby*, has sold in America in the one volume issue at \$1.75 to the extent of 100,000 copies, while of the edition in England, in the customary three volumes, only about 2,000 copies have been disposed of.

—The oldest book publisher in New York is Mr. Anson D. F. Randolph. He has just passed his seventy-fourth birthday and retains his vigor remarkably. It is stated that he began his distinguished career in the book business by selling books from the head of a barrel in lower New York and later disposed of them from stage coaches and the deck of a canal boat. He always has made a specialty of religious works.

—The *Bookman* states that James Whitcomb Riley, now a popular poet, could not get his verses published at first and had recourse to a stratagem. He wrote a poem, *Leonainie*, in imitation of the style of Edgar A. Poe, upon the fly-leaf of an old copy of a Latin dictionary. It was printed in the *Kokomo* (Ind.) *Dispatch*, the proprietor being in the plot, and was copied widely. The imitation of Poe's manner was so perfect that the best authorities were deceived and some of them insisted that the poem was by Poe after the actual author's name had been disclosed.

—The *Literary World* is authority for the following interesting facts:

Dr. Holmes's poem, *The Boys*, read at the thirtieth anniversary of the Harvard class of 1829, has always provoked questions as to who were meant by his allusions in such stanzas as this:

We've a trick, ye young fellows, you may have been told,
Of talking (in public) as if we were old;
That boy we call "doctor," and this we call "judge;"
It's a neat little fiction—of course it's all fudge.

The doctor was Dr. Chandler Robbins; the judge, George T. Bigelow of the Supreme Court; the speaker, F. B. Crowninshield, who held that office in the legislature of 1839; the

mayor, George W. Richardson of Worcester; the congressman, the brilliant George T. Davis of Greenfield; "the reverend," James Freeman Clarke; the mathematician, the eminent Benjamin Pierce; the squire, Benjamin R. Curtis; the "nice young fellow of excellent pith," Rev. Dr. Samuel F. Smith, author of "My Country, 'tis of Thee." The "boy" that had done so much good is unidentified—there were several in the class who might answer in some measure the description. Of the men mentioned only Rev. Dr. S. F. Smith survives the laureate of the class, and but four names were without the death star in the quinquennial catalogue of 1890.

BOOKS OF THE WEEK.

D. C. Heath & Co. Boston.
AN INTRODUCTION TO THE STUDY OF ENGLISH FICTION. By Prof. W. E. Simonds, Ph.D. pp. 240. \$1.00.

Leach, Shevell & Sanborn. Boston.
SHAKESPEARE'S THE MERCHANT OF VENICE. Edited by Katharine Lee Bates. pp. 226. 35 cents.

Arena Publishing Co. Boston.
CHRIST, THE SOCIALIST. By the author of Philip Meyer's Scheme. pp. 357.

Dedham Transcript. Dedham.
THE EARLY RECORDS OF THE TOWN OF DEDHAM. Vol. IV. Edited by D. G. Hill. pp. 304. \$2.00.

Dodd, Mead & Co. New York.
GOETHE'S FAUST. Translated by John Anster, LL.D. pp. 250. \$3.50.

Becket. By Alfred Tennyson. pp. 187. \$2.00.
A TALE OF TWO CITIES. By Charles Dickens. Two vols. pp. 343 and 349. \$3.50.

FIRST IN THE FIELD. By George Manville Fenn. pp. 417. \$1.50.

THE BLUE RIBBON. By Arthur Reed Kimball. pp. 353. \$1.25.

KITTY ALONE. By S. Baring-Gould. pp. 361. \$1.25.
THE HIGHWAY OF SORROW. By Hesba Stretton. pp. 288. \$1.25.

WHERE HONOUR LEADS. By Lynde Palmer. pp. 363. \$1.25.

G. P. Putnam's Sons. New York.
THE FOUNDING OF THE TRANS-ALLEGHANY COMMONWEALTHS. By Theodore Roosevelt. pp. 339. \$2.50.

MORE CELTIC FAIRY TALES. Compiled by Joseph Jacobs. pp. 234. \$1.75.

ABRAHAM LINCOLN. By Noah Brooks. pp. 471. \$1.50.

LIFE AND GENIUS OF JACOPO ROBERTI, CALLED TINTORETTO. By F. P. Stearns. pp. 327. \$2.25.

THE WIND IN THE CLEARING AND OTHER POEMS. By R. C. Rogers. pp. 97. \$1.25.

Charles Scribner's Sons. New York.
A SHELF OF OLD BOOKS. By Mrs. James T. Fields. pp. 215. \$2.50.

PICCOLINO AND OTHER CHILD STORIES. By Frances Hodgson Burnett. pp. 203. \$1.50.

THE MESSIAH OF THE GOSPELS. By Prof. C. A. Briggs, D.D. pp. 337. \$2.00.

THE LIBERATION OF ITALY. By the Countess E. M. Cesaresco. pp. 415. \$1.75.

Frederick A. Stokes Co. New York.
THE COMPLETE POEMS OF WILLIAM CULLEN BRYANT. pp. 362. \$1.50.

A TREASURY OF STORIES, JINGLES AND RHYMES. By Edith M. Thomas and Others. pp. 251. \$1.75.

THE TABLE TALK OF ABRAHAM LINCOLN. Edited by William O. Stoddard. pp. 154. 75 cents.

Macmillan & Co. New York.
THE FABLES OF ÆSOP. Edited by Joseph Jacobs. pp. 222. \$2.00.

THE ADVENTURES OF ROBINSON CRUSOE OF YORK, MARINER. By Daniel DeFoe. pp. 284. 75 cents.

D. Appleton & Co. New York.
THE EDUCATION OF THE GREEK PEOPLE. By Thomas Davidson. pp. 229. \$1.50.

Hunt & Eaton. New York.
UP THE SUSQUEHANNA. By H. C. Pardoe. pp. 184. \$1.00.

Fowler & Wells Co. New York.
OF SUCH IS THE KINGDOM AND OTHER POEMS. By Anna O. Commelin. pp. 110. \$1.50.

Irving Co. New York.
THE ADVENTURES OF FERDINAND TOMASSO. By Leimos. pp. 155.

Charles Wells Moulton. Buffalo.
THE STORY OF PORTUS AND SONGS OF THE SOUTHLAND. By Mary H. Leonard. pp. 107. \$1.00.

J. B. Lippincott Co. Philadelphia.
POPPÆA. By Julien Gordon. pp. 320. \$1.00.

A. C. McClurg & Co. Chicago.
MY LADY. By Margaret Bouvet. pp. 284. \$1.25.

ENGLAND IN THE NINETEENTH CENTURY. By Elizabeth W. Latimer. pp. 451. \$2.50.

S. W. Straub & Co. Chicago.
NEW MODEL. By S. W. Straub. pp. 192. 60 cents.

PAPER COVERS.

Cuse, Lockwood & Brainard Co. Hartford.
ANNA MALANN. By Annie Trumbull Slosson. pp. 40.

M. L. Holbrook & Co. New York.
CHASTITY. By Dr. M. L. Holbrook, M.D. pp. 104. 50 cents.

R. F. Fenno & Co. New York.
URITH. By S. Baring-Gould. pp. 438. 50 cents.

Biglow & Main Co. New York.
THE CAPTURE OF SANTA CLAUD. By W. H. Doane and Louise M. Hosea. pp. 24. 30 cents.

Indian Rights Association. Philadelphia.
A TOUR OF OBSERVATION AMONG INDIANS AND INDIAN SCHOOLS. By President C. F. Meserve. pp. 39.

MAGAZINES.

November. UNIVERSITY EXTENSION.—BABYLAND.—MUSIC REVIEW.—NINETEENTH CENTURY.—YALE REVIEW.—SCHOOL REVIEW.

December. HEALTH CULTURE.—QUIVER.—FRANK LESLIE'S.—CASSELL'S.—PALL MALL.

It is the plan of *Scribner's Magazine* to give its readers next year a history of the past twenty-five years in the United States, beginning in 1869 and coming down to 1895.

Few people realize what has been accomplished during these years which come so close to the beginning of the twentieth century. The advancement of the country in prosperity and in natural development, during this period has been *unparalleled in the history of the world*.

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Among them such well-remembered events as the Chicago Fire, the panic of 1873, the terror of the Ku Klux Klan, the Tweed Ring (which plundered the citizens of New York of *One Hundred and Sixty Millions of Dollars*, or four times the indemnity which Germany laid upon Paris after it fell), and a hundred other subjects which the great majority of readers will remember vividly.

It is the story of those happenings one remembers or took part in which, after all, makes the most interesting reading, and this history will therefore be interesting to read. President E. Benjamin Andrews, well known as a graphic and picturesque writer, has written the text, and capable artists will illustrate it.

(Begins in March number.)

Mr. Robert Grant, whose "Reflections of a Married Man" will long be remembered, has written for *Scribner's* a series of

articles on the every-day problems which confront the average man (who, it is taken for granted, is married and has a family).

Mr. Grant discourses, for example, upon "The Income," and offers as instances two men, one of whom receives \$2,200 a year, the other nearly four times that sum. Each man gets for his money many of the same things, does the man with \$8,000 income get four times as much as the other? This is the kind of subject Mr. Grant speaks of in a light way, but with seriousness enough to drive the matter home. Mr. C. D. Gibson helps the presentation of the subject by his clever pictures.

(Begins in January.)

Another chapter is devoted to The Dwelling—Where shall it be, in city, in the suburbs, or in the country? Shall the house be rented? Is it cheaper or better to build and pay interest than to lease?

Other sections discuss the household management, providing for the table, the education of children, the ever-present summer problem for people who live in town; married and single life, the conditions of each, and the advantages of one or the other; the man's side of all these commonplace matters and the same matters from the woman's point of view, etc., etc.

It is easy to imagine what so clever a writer as Mr. Grant makes of these topics, which afford the greatest opportunity for his quiet humor and genuine shrewdness.

(Will run through the year.)

Mr. George Meredith, whom more than one good authority has called the greatest living novelist, has written for the Magazine "The Amazing Marriage"

—a very striking novel. It is a story of plot and incident, and promises to secure a more widespread interest than any of the author's former works. Meredith's "Lord Ormont and His Aminta," one of the "three most talked-of novels of the year," has just gone through several editions.

(First chapters in January.)

"The Story of a Play," by William D. Howells, will be a short serial telling of the experiences of a young playwright in New York.

(To appear during the year.)

American Wood Engraving has, during the past few years, been so much supplanted by "process work" that the publishers of *Scribner's* have arranged to have as frontispieces in 1895 a series of wood engravings representing the best work our engravers are capable of doing. Some interesting personal notes, concerning the engravers themselves, will accompany each block. A few of the leading foreign engravers will contribute also, which will give an opportunity for comparison.

A superb piece of work, by Henry Wolf, opens the series in January.

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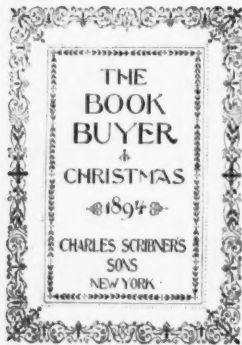
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THE MAYFLOWER, under the editorial management of Mrs. Julia M. Boynton, was first issued in 1886, and at once established itself in popular favor. It reaches the younger children with its large pictures and short stories in clear, bold type. Steady growth of circulation during 1894.

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News from the Churches

PASSING COMMENT.

We are glad to record the fact that in many churches the old-time custom of holding a Thanksgiving service on the holiday has not been lost. In many more churches, moreover, this special season is recognized on the Sunday preceding, a large number using *The Congregationalist* Thanksgiving Service.

The compass has been fairly well boxed, in and around New England during the last week, by the installation services reported below.

It is hardly pleasant to learn that the Mormons have started to drive a wedge, however small and narrow, into a New York county.

We do not hear too often from Georgia, but when word comes it is usually hopeful. Such is the news from the State association this week.

The status of the free pew system as established in Connecticut was quite thoroughly presented in all its aspects at the State meeting last week, since of the twenty-two churches which have adopted the custom responses were received from all but two. For a season, now, little will be heard from the State bodies of churches, but we hope that the spring meetings will be an indication in more ways than one that the individual members of them have not been hibernating.

A good sign of increasing activity in a church is made evident by its need and establishment of a paper, of whatever size, to serve as the means of intercourse between those within and without its walls. We welcome three new issues this week, and are especially glad to learn that some of them expect to be full of church news.

While we are rejoicing over the good results of municipal reform in the cities of the East, we should not be inattentive to the improving prospects in the West. In a remote city on the Pacific coast a radical reform was recently effected in three days. And since "investigations" are still going on, a new moral standard may be considered as well established.

It is a long while since we have had word of Mr. Edward Kimball, the famous debt raiser, but the news from Brooklyn shows that he has lost none of his old-time persuasiveness. What a record is his—over fifteen million dollars of church debts actually paid during the past seventeen years as the outcome of the impulse which his words have given.

TWO LOCAL INSTALLATIONS.

Last week Thursday was "installation day" in two of our prosperous suburban churches, councils being summoned both to Waltham and Wakefield. In the former case the pleasant task was fulfilled of inducting Rev. C. E. Harrington, D. D., into the office which Dr. B. M. Fullerton's physical infirmities compelled him to relinquish about a year ago. The church is the only one of our order in this well-known manufacturing city, which furnishes a splendid field for a man of aggressive spirit. Dr. Harrington has just completed twenty years in the ministry, and told the council that he takes increasing delight day by day in his calling. His seminary training was at Bangor and his last pastorate was over the First Church in Keene, N. H., which, after seven years of successful labor, he left last autumn, going immediately abroad for the winter. He returned in the early summer and the Waltham church was not long in finding out his fitness for its leadership.

Suitably enough an honored former pastor, Rev. E. E. Strong, D. D., was made moderator of the council, and the presence of Dr. Fullerton was equally welcome. The theological tone of Dr. Harrington's paper was conservative, though on a number of points he frankly avowed his ignorance. He was subject to but little questioning, though after the roll had been finished one or two of the

Peloubet's

Select Notes

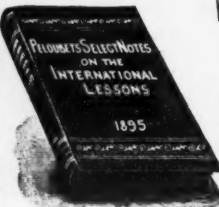
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brethren awoke to their lost opportunity and put in several queries of more or less importance. The evening exercises were impressive and drew a good attendance.

Rev. Albert P. Davis, who was ordained and installed, Nov. 22, as pastor of the First Church, Wakefield, is a native of Massachusetts, born in Sharon and receiving his early education in Hyde Park, where his father, Rev. P. B. Davis, now of Central Church, Dorchester, was pastor for twenty-five years, and in the Roxbury Latin School. After graduating from Amherst with highest rank in 1887, he taught Greek for two years in Lincoln University, at which time he was also connected with the United States coast survey. In 1890 he entered Yale Divinity School, supplying churches during his vacations, and graduating three years later. He returned for a fourth year of special study in Biblical theology.

The call of Mr. Davis to this his first regular pastorate was one of notable unanimity, and doubtless marks the beginning of an earnest and happy pastorate. The exercises were attended by a large congregation and were successfully conducted throughout. The sermon was preached by Prof. L. O. Brastow of New Haven. The ordaining and installing prayer was offered by his father. The church in Wakefield numbers about 350 members, and has a beautiful new edifice, built of stone, equipped in modern fashion and well situated.

A GRATEFUL CHURCH.

For seventeen years the East Church, Brooklyn, N. Y., has had a checkered career, marked by seasons of prosperity and trial. Two years ago it seemed ready to dissolve. The crucial test came this fall when it had used all the funds it had borrowed just previous to the settlement of its present pastor. The year had shown a gain of twenty per cent. in the income for expenses and of over fifty per cent. in benevolences, but there was still a deficit. An effort to raise the amount, \$500, from the pulpit secured less than one-half. The outlook was dubious, and aid was asked of Mr. Edward Kimball in an attempt to raise the entire debt of \$6,200.

In three Sundays the work was done, less than \$100 being subscribed by outside friends. There was no excitement, no begging. The work was quiet, deeply spiritual and wonderfully stirring. Mr. Kimball's only means was the Bible, and his expositions laid hold on the consciences of all, teaching them their duty and how to do it. No names were announced with the subscriptions, save in the case of a former member residing elsewhere, whose letter was read because of its fraternal spirit. Throughout the three weeks the church grew visibly in spiritual power, new people came to engage sittings and others were led into membership. Every dollar subscribed is considered absolutely good by conservative business men in the church, and already pledges are being redeemed, although the time of payment extends over one year. Every church activity feels the stimulus of self-sacrifice, and the consciousness of having actually overcome the one great obstacle to successful growth, and that, too, in such depressing financial times, has wonderfully strengthened both the sense of power and the desire to make it effectual.

AN INSTALLATION IN THE SOUTH.

Rev. H. W. Ballantine, D. D., was formally installed pastor of the First Church, Baltimore, Md., Nov. 22, succeeding Rev. E. A. Lawrence, D. D., who died about a year ago. His statement was listened to with great interest, and showed him to be a liberal conservative. He explained his departure from the Presbyterian Church by his inability to continue to believe that the Westminster Confession contains the ideal of faith and practice as found in Holy Scripture. The installation services were full of interest, the sermon

being preached by the brother of the pastor, Pres. W. G. Ballantine, D. D., of Oberlin.

The new pastor is a native of Virginia, a graduate of Indiana University and of Union Theological Seminary. He began his ministry as a missionary in Bombay, India, but after two years he was compelled to return. His subsequent pastorates have been in Marietta, O., and the First Presbyterian Church in Bloomfield, N. J., where he resigned to accept his last call.

K. P. W.

AN IMPORTANT PULPIT FILLED.

An auspicious opening of the eleventh pastorate of the First Church, Springfield, was the installation, Nov. 21, of Rev. F. L. Goodspeed, formerly of Amherst. At the large council a good representation of the laity was present, and a former pastor, Dr. E. A. Reed, acted as moderator. The new pastor read a careful and comprehensive statement, which seemed entirely satisfactory to the council. Rev. Dr. Alexander McKenzie preached the sermon.



REV. F. L. GOODSPEED.

Mr. Goodspeed was born in 1861, in Moretown, Vt., and received his preparation for college in Montpelier, where he first united with a Congregational church. Entering the classical department of Boston University in 1884, he later changed to the theological school and was graduated in 1889. Thereafter he spent a year at Harvard, finishing with the class of '90. During his course of study he preached in Mattapoisett, where he was ordained in 1887, and in Hingham, and before his call to Amherst he was engaged a year and a half in Enfield. The deepest regret is felt in Amherst at Mr. Goodspeed's departure for another pastorate, since he had won for himself in the church and village warm friendships and sincere confidence. In the new field, the largest church in New England, there is a resident membership of more than 960, with a total of nearly 1,150; and the church is already well past the half of its third century.

CONNECTICUT STATE MEETING.

The largest attendance in the history of the conference, owing to the allowance of a greater number of delegates this year and the importance and inspiration of the subjects, signaled the thirty-eighth annual meeting in South Norwalk, Nov. 20, 21, as the most successful ever held. Credit is due in large measure to the entertaining church and pastor, Rev. G. H. Beard, for the ample provision made at their meeting house and in their homes. Picturesque in its appearance and location, the new edifice served conveniently for the enlarged conference, and a hearty welcome was extended in behalf of the church by the pastor.

The last year seems to have been one of unusual prosperity, the gain in church membership being larger by 200 than the common average for twenty years; the increase in the Sunday school being over 500, and in the Endeavor Society more than 1,000.

Among the practical subjects was The Working of the Free Pew System, by Rev. Thomas Sims, whose thorough investigation proved beyond a question the advantage and satisfaction of its present use in Connecticut. Considering the question geographically, it was made evident that the custom prevails much more extensively in the center of the State than in the western or eastern portions. Its adoption has depended largely upon the character of the churches. The use of the system is spreading, and every one of the twenty responding churches answered favorably regarding its effect upon the attendance, expenses and benevolences. In the discussion all the speakers seemed to favor the system.

The Relation of the Historic Episcopate to Church Unity was explained in an address by Prof. G. P. Fisher. In his judgment the Episcopal and Congregational bodies have already approached each other, and continue to come nearer a common ground. The sermon by Dr. C. M. Lamson was forcible in its teaching, and emphasized the need of adherence to the text, Rev. 2: 11—"He that hath an ear, let him hear what the Spirit saith to the churches"—so strongly that for every truth the church gives out it should receive two, taking from God more than it can give to the world.

Several hours were spent profitably in a searching analysis of what the Sunday school is doing and may do. In his remarks as to increasing the membership, Rev. Asher Anderson expressed the opinion that since God made the family before the Sunday school, the very existence of the latter shows a weakness in the home, where by all means the early training of the child in Bible truths ought to begin. In this he drew a sharp distinction between Christian and other homes, and asserted his belief that the lack of benefit and growth in the Sunday school was due not so much to defects in scholars and methods as in the teachers themselves. In regard to Bible study, Prof. F. K. Sanders gave some valuable suggestions taken from his own experience as superintendent. Throughout his address his plea was for more businesslike methods in every department of the Sunday school, so that any system which is adopted may be worked to the best possible advantage. The chief of all problems in the Sunday school, that of how to secure good instruction, has been solved largely in his school (the Center, New Haven,) by magnifying the importance of the work, and by securing only the best teachers through the organization of a teachers' association, membership in which requires agreement to certain conditions regarding preparation of the lesson and attendance at teachers' meetings.

Apropos of the immediate past in politics in the neighborhood of Connecticut a great deal of enthusiasm was aroused during the papers and discussion of Rev. Messrs. Newman Smyth, F. S. Root and F. T. Russell, representatives of the three largest cities in the State, on the Duties of Christian Citizens, in relation to local government, wealth and the public good. The importance of sustaining the good office-holder after his election was urged, discriminating between good and bad officers by the care or indifference with which they serve. Patriotism in one's own neighborhood was suggested as a step toward civic righteousness. Moreover, Christian citizens were encouraged to work for and toward each other in the spirit of mutualism, guarding against misappropriations of wealth and opposing those who amass riches through the blood of others. Striking incidents showed the increase of attention toward the public good, so that it will no longer be a secondary consideration, as it seems to have been in the past. In the spirit of deep earnestness and careful consideration resolutions were then passed commending the courageous efforts of those who had opposed the acknowledged corruption in State government and urging still greater assistance in establishing an honest policy.

The last session was devoted to The Adjustment of Our Churches to Present Conditions. Rev. J. G. Davenport spoke of the relations between the church and its members; Rev. W. G. Puddefoot, inimitable as ever, depicted the bright and dark sides of the foreigner in this country; Rev. Arthur Goodenough discussed the problem of non-church-goers, and Rev. John Barstow showed the necessity of cultivating a stronger interest in the young people and the children.

Representing their respective societies, Rev. Messrs. G. A. Hood, F. P. Woodbury and J. B. Clark spoke encouragingly. From the C. H. M. S. an especial note of cheer was sounded in that the receipts of the last seven months were larger than for the same period last year by \$62,000. Resolutions favorable to the New Jersey declaration on Christian Unity were passed and action was taken favorable to the establishment of a ministerial bureau and for the supply of evangelistic service for the weaker churches. It was also voted to hold the next meeting in Waterbury. Mr. E. W. Marsh acted as moderator and Rev. G. F. Prentiss as scribe. H. H. S.

THE GEORGIA ASSOCIATION.

The sixteenth annual meeting of this association was held, Nov. 14-18, in Thomasville. This place, only a few miles from the line of Florida, is a popular winter resort. Here is located the Allen Normal School, which was formerly in Quitman, where its buildings were burned to the ground by the "natives." Now, entirely in charge of women, it flourishes with new prosperity.

Outside of this State the association includes churches in South Carolina, all but one of which were represented. The churches are small and scattered, so that nearly every delegate came at a large sacrifice.

The reports of the churches showed that gains have been made in numbers, efficiency and spiritual power. A new opening for the denomination has been made in South Carolina. One who was formerly in the Methodist Church, becoming dissatisfied with its polity, has espoused Congregationalism. He has a large following in his section and has already established a number of promising missions. He is regarded as a tower of strength to the cause in South Carolina, and a new impetus to the work in that section is confidently looked for.

The subjects were: The Work of an Evangelist, The Enlargement of Our Church Work, Theology of Slave Songs, The Necessity of an Educated Ministry, Secret Societies, Congregationalism and Its Advantages, and The Duty of the Pastor to the Sunday School. Rev. G. W. Moore ably represented the A. M. A. and Rev. William Shaw the Sunday School and Publishing Society. The meeting was full of interest and well sustained throughout. The next meeting will be held in Atlanta. H. H. P.

THEOLOGICAL SEMINARIES.

Bangor.

The middle class has begun an eight weeks' course in Christian Ethics under Professor Beckwith. Dr. Smyth's Christian Ethics will be used as a text-book.

Andover.

Dr. G. D. Herron recently addressed a large audience in Bartlett Chapel on The Regeneration of Society. His listeners were deeply impressed by his earnestness.—Nearly one-half of the senior class have regular preaching places which they supply every Sunday.—Professor Churchill has been preaching in the College Chapel during the past month.

Oberlin.

A series of conferences with the students upon practical questions relating to pastoral work is being held this year by pastors of the neighboring churches. Two have already been conducted by Dr. D. O. Mears, on The Minister in the Pulpit, and by Dr. H. C. Hayden, on The Minister in His Study. After the addresses an opportunity is given for questions and informal conversation. The meetings are proving to be occasions of great profit and

interest.—Plans for systematic practical work in the town and outlying districts are also maturing.

LOCAL CONFERENCES AND ASSOCIATIONS.

D. C.—The Washington Conference met in Washington, Nov. 20, in the Mt. Pleasant Church. The subjects were: The Individual Responsibility of Church Members, and Kidd's Social Evolution.

S. D.—The attendance at the fourteenth annual meeting of the Central Association was larger than for several years. Eight churches have changed their membership from the Yankton to this association on account of accessibility, and two new churches united. The meeting was full of interest. The sermon was by Rev. B. H. Burt. Addresses were given on the Sunday School, Home Missions and Sociology.

CONGREGATIONAL CLUBS.

MASS.—The quarterly meeting of the Connecticut Valley Club in Springfield was attended by about 150 members and friends. Rev. Drs. G. D. Herron, P. S. Moxom and Michael Burnham were the speakers. The topics were Spiritual Regeneration and Social Problems.

At the last meeting of the North Bristol Club in Taunton, the Roman Catholic question was considered in an able and interesting paper by Hon. W. H. Fox. The historical basis, the distinction between dead and living doctrines and the impartial spirit of the paper distinguished it especially.

ILL.—At the Chicago Club, Nov. 19, President Harper gave a fair and concise account of the position of the higher critics as to the date and composition of the Old Testament. Admitting at the outset his belief that Daniel, in its present form, is not older than the second century before Christ, that there are two Zechariahs and two Isaiahs, he stated at length the present belief as to the authorship of the Pentateuch. Placing himself among the moderates, who accept the results of honest criticism but do not altogether reject the work of the radicals, he claimed a Mosaic basis for the books which bear the name of Moses but thought the critics had made it clear that in the present form these books are of late date. Professor Scott, representing the more conservative side, expressed his doubts as to some of the conclusions which President Harper was ready to admit and counseled patience and confidence in these critical studies.

NEW ENGLAND.

Massachusetts.

BOSTON.—Park Street. Dr. A. T. Pierson, who is to conduct evangelistic meetings in Cambridge, Dec. 2-4, has been secured by Rev. I. J. Lansing to give here next Monday morning at eleven o'clock one of his stirring talks on the endowment of the Holy Spirit. Ministers are requested to invite their people.

DORCHESTER.—The six churches held a delightful union communion service Nov. 18, continuing a practice inaugurated a year ago. The gathering place naturally was the edifice of the Second Church, the large auditorium of which was well filled. Another evidence of the spirit of unity is the inauguration of preaching every Sunday afternoon in a section not well provided with church privileges. The pastors take turns in officiating.

SOMERVILLE.—Highland. At the service on a recent Sunday morning the church received \$50 for the purchase of a communion set. The new women's society is called the Home Workers. The Sunday school starts with a membership of fifty. The church was incorporated last Wednesday.

EVERETT.—Mystic Side. Rev. Albert Watson, the pastor, recently preached a sermon on Reading, which has resulted in increased interest in denominational literature. The weekly prayer meetings are led alternately for four weeks by members, men and women, and then a few weeks by the pastor. The attendance has increased. The sum of \$150 was realized by the annual sale of the Ladies' Aid Society, which will be devoted to current expenses. A recent literary and musical entertainment given by the Junior C. E. Society netted \$25.—First. At the forty-seventh anniversary of the Sunday school an address was given by Rev. J. K. Browne, late of Harpoot, Turkey. The membership is 638.

HYDE PARK.—At the close of the second year of the pastorate of Rev. A. W. Archibald, D. D., a review of the work of that period shows the removal of a debt of \$2,000, an outlay of \$1,030 for improvements, an increase in the Sunday school membership to the highest mark in its history, ninety-one new members added to the church, fifty-two on confession, without extra meetings, and a resident membership of 560 persons.

STONEHAM.—This month the *Clarion* sounds forth

for the second time facts of interest inside and out of the church. The editorials concern the relations of the church to the world, and discuss important events of the day. Rev. G. E. Lovejoy, the pastor, is the editor.

BOXFORD.—Deacon W. E. Conant of Littleton, a native of this place, has put a 900 pound bell into the belfry as a gift to help the minister preach the gospel.

NEWBURYPORT.—Belleville. The first number of a new eight-page monthly paper, published by the Brotherhood of Andrew and Philip, has just appeared. Special departments are devoted to the Endeavor Society, the Boys' Brigade, Missions, the Brotherhood and the Sunday School; but the object of the paper is to be, as its name indicates, a *Parish Visitor*.

LOWELL.—Everything is in readiness for Mr. Moody's coming and his services will begin next Sunday. The twenty-eight co-operating churches have held union meetings for prayer on Monday evenings for ten weeks past and recently the pastors have met on Saturday afternoons. All the churches have consented to give up their Sunday evening services, that all energy and attraction may be centered at the Moxie factory, which is temporarily turned into a tabernacle. The entire city has been canvassed by the various young people's societies and personal invitations to attend the meetings have been carried to every house and in the corporation districts to every family.—*Eliot* has offered its vestry for Thursday evening of each week to the Norwegians of the city for a service in their own language.

TAUNTON.—The churches are preparing for the no-license campaign. During the past year a great gain has been made in the enforcement of law. The screen law is almost perfectly enforced.—The Y. M. C. A. is steadily growing in public favor.

CLINTON.—The fiftieth anniversary was celebrated Nov. 15. Three of the six original members of the church were present. The historical review was given by the pastor, Rev. W. W. Jordan. An address was also given by Rev. Dr. D. S. Clark, and greetings were extended by Rev. Messrs. C. M. Bowers, D. D., Seelye Bryant and others. Letters from former pastors were read with interest.

WORCESTER.—Union. The Ladies' Foreign Missionary Society gathered \$75 at its annual thank-offering meeting. Each contribution was accompanied by an appropriate text, which was read by the treasurer. In the support of Miss Root, their missionary, \$450 has been spent.

Dr. Cyrus Hamlin recently addressed the Salem Street and Union Churches on the Greek Church of Russia and Its Persecution of the Jews. In a vivid way he set forth the condition of the Jews and the extreme suffering which they had borne. Dr. Hamlin also showed the effect of Russian rule upon Turkey, where his experience of many years has given him unusual opportunities of studying the question.

Maine.

BANGOR.—Central. The lecture club, under the skillful lead of Dr. G. W. Field, promises a rare course during the season now fairly begun. Hon. W. W. Thomas, late minister to Sweden, gave the opening lecture, Nov. 12, on Sweden, and Nov. 20 Mr. H. A. Clapp read Hamlet to a delighted audience.

BAR HARBOR.—Rev. G. E. Freeman closed a successful pastorate Nov. 18, going to Boston for the present. He and his wife have instituted a Christian Endeavor Society of eighty members, six King's Daughters circles and a mission at "The Hollow," where a permanent missionary is to be stationed. Mrs. William Vanderbilt and family have assisted liberally and taken much interest in the enterprise.

FOXROCK.—A chorus and an orchestra assist in the music. The Ladies' Circle holds regular meetings and has just forwarded a barrel to a missionary in South Dakota.

ISLAND FALLS.—A pulpit Bible has been received from the Maine Bible Society, also an elegant pulpit lamp and a range and furnishings for the kitchen from Portland friends.

Missionary work is being carried on by many pastors in out-stations where the people have no religious privileges. Rev. I. C. Bumpus, Sherman Mills, has two or three such districts where preaching and Sunday schools are sustained. The Endeavor Society numbers eighty, and the Junior Society thirty-five.—Rev. J. S. Richards of Northwest Harbor, with his helpers, sustains work in several districts. One of the deacons also has been ministering to the people of Little Deer Isle.—In Union three district Sunday schools are conducted by Rev. H. J. Wells and his helpers, and aggressive work is done for the scattered population.—Mr.

and Mrs. Elbridge Vaughan of Odell, Ill., have presented the church in New Vineyard with a new clock.—Rev. C. H. Gates will remain in South Buxton another year. The church has an organ fund of \$88 through the liberality of Kate Douglass Wiggin.

New Hampshire.

PETERBORO.—Rev. W. H. Gane, the pastor, has just concluded a course of instructive sermons on Christ, the Prince of Preachers. The congregations have been large and the interest well sustained. The problem of conducting an evening service is being solved. The choir is a powerful factor in the work.

MANCHESTER.—The special meetings conducted by Rev. B. F. Mills closed Nov. 25. It has been a most successful series, attended by the largest congregations of Protestants ever gathered in the city.

MILFORD.—The 106th anniversary was celebrated, Nov. 21, by a reunion and special services in the interest of a closer fellowship. The festivities were largely attended.

KENSINGTON.—Renewed interest has been aroused by the earnest labors of Mr. Frazer, a theological student of Revere, Mass. The young people are from families of various beliefs and twelve of them were received to membership, Nov. 11.

Vermont.

WHITING.—Revival meetings have been held for several weeks, resulting in over thirty reported conversions. The Congregational and Baptist churches have attained a cheering degree of harmony. Miss Pickering and Mrs. Pratt have conducted most of the meetings, and have now begun work in the out-districts of Cornwall.

GREENSBORO.—During a series of evangelistic meetings held by the Congregational and Presbyterian churches, and conducted by E. A. Whittier, about ninety persons have expressed an interest and more than seventy are reported as converted.

Connecticut.

TOLLAND.—Daily union meetings have been held the past four weeks by the Congregational and Methodist churches under the auspices of a band of Independent Christian Crusaders. Forty persons are reported to have been hopefully converted.

HARTFORD.—Fourth. The church will be able to occupy its building immediately, repairs on the portions recently damaged by fire having already progressed so as to avoid great inconvenience. A committee on a new building has been appointed.

SOUTH GLASTONBURY.—The bell sent away to be recast has been returned, and will be in position again soon. The generosity of the late W. S. Williams made the change possible.

WINSTED.—Second. A service was held, Nov. 18, in honor of Hon. Robbins Battell, who has done much for music. The exercises were under the auspices of the Sunday Evening Club on the theme, Help from the Hills.

MIDDLE STATES.

New York.

It is strange news that the Mormons working in Chenango County, only a few miles from Norwich, have taken five persons out of one church in the past year and that they have a minister on the ground holding services in a private house, the present preacher being the third that has visited the community within a brief period.

Rev. Lemuel Jones is supplying the three fields, North and East Evans and Lake View, and holding in succession special meetings on the different fields, with encouraging attendance and results.—A Welsh preacher in Wyoming County, in order to reach the members of his congregation who do not understand Welsh, gives a short sermon in English before the Welsh discourse.—The much needed addition to Plymouth Mission, Black Rock, Buffalo, is already under way.

THE SOUTH.

District of Columbia.

WASHINGTON.—Mt. Pleasant. A large congregation was present at the installation services of Rev. M. R. Fishburn, Nov. 20. The services were especially impressive since the father of the candidate, Rev. J. Fishburn, gave the charge to the pastor, and a former pastor of the congregation, Rev. C. H. Small, gave the charge to it. Mr. Fishburn is well-known in the city, since he has been two years assistant pastor in the First Church.

THE INTERIOR.

Ohio.

CLEVELAND.—Brooklyn Village. The seventy-fifth anniversary was celebrated Nov. 10, 11. Rev. D. L. Leonard, D. D., gave a historical address which appropriately pictured the religious and social conditions of the early part of the century, this

church being one of the first on the Western Reserve. He also gave a strong address on Congregationalism. Rev. I. W. Metcalf spoke on The Future of Congregationalism in Cleveland and the Outlook for This Historic Church as It Renews Its Youth. The attendance was large at all the services, conducted by Rev. J. W. Hargrave, who was pastor during the years when the present building and parsonage were erected, and who returns to the pastorate to find the church facing a large opportunity in an attractive and growing part of the city. An enlarged edifice will be a necessity in the near future.

—Plymouth. No. 1, Vol. I. of Plymouth Church Life is set this week as a mirror of the activities and events of all the departments of the church. Its prospectus promises an extensive circulation. A large portion of the first issue is devoted to the Winter Night College, the object of which is to encourage "co-operative study."

The Congregational City Missionary Society held its annual meeting Nov. 12. The present officers were re-elected, including the efficient president, H. C. Ford, Esq. Addresses were made by many eminent clergymen in the city. About \$2,000 have been raised and expended during the period covered by the report. The society has three well-located new enterprises under its care. Twenty-three hundred dollars is apportioned to be raised by the churches the coming year.

Illinois.

CHICAGO.—The Ideal Church, What Is It and How May It Be Secured? was the topic of the Ministers' Meeting, Nov. 19. It proved to be one of the richest and most inspiring themes recently brought before that body. Five persons were selected to speak upon the subject, and they were given twelve minutes each. The attendance was large, not less than eighty ministers being present. The symposium was opened by Rev. G. H. Bird of South Chicago, whose church seems to be as nearly ideal as any in the country, and he was followed by Rev. Messrs. J. W. Fifield, D. F. Fox, C. H. Keays and Prof. Graham Taylor.

THE WEST.

Iowa.

SIoux CITY.—Rev. J. B. Koehne has just closed his series of lectures on The Nazarene in a hall formerly used for dancing, but which, it is hoped, will now be permanently dedicated to a new work. The common people have heard the lectures gladly and many have profited by them.

Special services are now in progress in Wayne, the pastor, Rev. W. E. Sauerman, being assisted by Rev. F. W. Hoover.—During the current year the First Church, Cedar Rapids, Rev. G. R. Dickinson, received forty-nine persons to membership, twenty-six on confession.—The Baxter church, Rev. G. L. Shull, held its annual roll-call Oct. 31. The occasion was one of special interest.—The evening audiences in Fayette, Rev. J. E. Snowden, exceed the seating capacity of the house. People are turned away for lack of room.—On a recent Sunday evening Dr. A. L. Frisbie of Plymouth Church, Des Moines, gave a discourse to wheelmen on The Spirit in the Wheels.

Minnesota.

MINNEAPOLIS.—Forest Heights. This new church was recognized by a large council Nov. 20. Of Methodist antecedents, it withdrew from that body six months ago and organized as a mission. It has held together without a pastor, has eighty-six members and is on the north side and equidistant, one mile and a quarter, from Pilgrim, Silver Lake and Oak Park Churches. It is well organized with C. E. and Junior Endeavor Societies, Boys' Brigade and women's prayer meeting. About one-half of the membership comes on confession. Since its independent organization the church has enjoyed a revival, with many conversions reported.

At the recent Ministers' Meeting the relative merits of written and extemporaneous sermons were discussed, the weight of opinion being in favor of the latter.

OWATONNA.—Rev. J. A. Chamberlain is giving a course of lectures on Home Building to Sunday evening congregations with large increase in attendance. Efforts are being made to secure a Bohemian preacher for non-Catholic Bohemians.

GRACEVILLE.—A parsonage, costing, with lots, \$1,300, has been secured. The church deserves great credit for building in the financial stringency and with reduced aid from the H. M. S. It is composed of all denominations, and is the only English-speaking church in the place.

Nebraska.

MADRID.—Rev. G. W. Knapp is holding special services for enlisting the church members in Christian work. When he entered the field, about three months ago, the church had been a long time pas-

torless and the work of reconstruction goes on gradually. There have been some hopeful conversions during the meetings.

URBANA.—Superintendent J. D. Stewart and wife have been holding a Sunday School Institute here and at Rock Falls, a neighboring out-station. In the latter place a large amount of clothing and household supplies, which had been sent into the neighborhood by the people of Salamanca, N. Y., was distributed. The gratitude of the people was marked.

VENANGO.—Rev. G. W. Knapp, who has charge of this field in connection with Grant and Madrid, lately held some special services for the great encouragement of the people. A Y. P. S. C. E. of thirteen members was organized.

WILCOX.—The services continue here without a pastor and with good interest. The Sunday school, the prayer meeting and the Y. P. S. C. E. are all efficient and aggressive. During a visit of Superintendent Bross the church voted to unite with Free-water, Hildreth and Moline at once in calling a pastor.

HILDRETH.—In this pastorless field the work proceeds hopefully. The union Y. P. S. C. E., organized by Rev. W. H. LeBar, who supplied during the summer, reaches a large number of the young people. The church is entirely out of debt and is hoping soon to secure a pastor in connection with other associated churches.

OMAHA.—The *Monthly Review of Aggressive Christianity* appears this month for the first time in the interest of Congregational church extension in this city. Its object is to give information as to what is being done in Omaha and to give encouragement to broader work. The chapels will have special notice in the news department.

PACIFIC COAST.

California.

POMONA.—Pilgrim. This year fifty-nine new members have been received, the same number which Rev. L. H. Frary found when he came to the pastorate a little more than six years ago. The present membership is 326.

Oregon.

PORTLAND.—First. Dr. G. R. Wallace has been lecturing Sunday evenings on City Lights and Shadows. Gambling in the city has been carried on with great boldness. Recently Dr. Wallace made a tour of the gambling houses and on a recent Sunday evening he spoke on the evil to a congregation that filled the house. The following Tuesday he was summoned before the grand jury to certify on oath the statements made in his pulpit. He testified that one chief of police was recently offered \$60,000 a year for protection by the gamblers. He charged the existence of gambling directly to the negligence of the chief of police and the district attorney in performance of duty. The same day the gambling houses were closed. Investigations are still in progress.

Washington.

At its last meeting in Colfax the General Association passed resolutions favorable to the payment by the National Council of the traveling expenses of all delegates to its sessions by means of an increase of the assessment on the churches, or in some other way.

Y. M. C. A. NOTES.

The complete reports show that there were 1,716 professed conversions in Y. M. C. A. meetings in Massachusetts during the past twelve months.

There are twenty-one Y. M. C. A. buildings in Massachusetts and Rhode Island, costing \$1,332,500, and fifty associations have gymnasiums costing \$33,192.

The Fitchburg Association expects to be in its new building by Dec. 1. It is one of the finest buildings in the city, and is destined to become of great value to this growing city.

Seven thousand, one hundred and five women belong to the fifty-eight Woman's Auxiliaries, and are doing splendid work by heartily sustaining the associations' members in their definite effort to reach young men.

There are seventy-two associations in Massachusetts and Rhode Island, and, as a rule, all are in a flourishing condition, it having been found that even in a hard year business men are willing to liberally support this work for young men.

Forty subscriptions of \$1,000 each have been secured toward the Endowment Building for the Y. M. C. A.'s of Massachusetts and Rhode Island. The building when erected will be located on one of Boston's prominent streets, and be a grand center for Christian work for young men.

WEEKLY REGISTER.

Calls.

BARBOUR, Thomas W., Hancock, Wis., to Shopiere Accepts.

BARR, Thomas E. (Pres.), accepts call to permanent pastorate, Kalamazoo, Mich.

BATES, Charles S., Farmington, N. H., to Skowhegan, Me.

BOWELL, Flavell A., Udall, Kan., to supply in Mt. Hope.

BREARLY, William H., to joint pastorate, Douglas and Glen Rock, Wyo.

COLLIER, Thomas J., Canton, Ill., withdraws acceptance of call to Rockport, O.

DAVIS, S. C., to supply in Park Ridge, Ill., until April. Accepts.

DIFENBACHER, Benjamin F., formerly of Hay Springs, Neb., to Ulysses. Accepts.

GOVE, J. Sherman, formerly of Salem, N. H., accepts call to Gilsun and Surry.

GRINNELL, Sylvester S., formerly of River Falls, Wis., to Alpena, Mich. Accepts.

HANKMEYER, Nathaniel W., accepts call to New Rockford, N. D.

JENNEY, E. Winthrop, Boscobel, Wis., to Chamberlain, S. D.

JONES, Richard, to permanent pastorate in Highmore, S. D. Accepts.

JONES, T. G., to the Welsh Ch., Bala, Kan. Accepts.

JONES, William C., Westmoreland, N. Y., to Cripple Creek, Col. Accepts.

JORDAN, William T., Deerfield, Me., accepts call to Silverton, Col.

KELLOGG, George N., formerly of Tataville, Ct., accepts call to First Ch., Morrisville, Vt.

KILLEN, T. J., accepts call to Portland and Hattou, N. D., to begin Dec. 1.

LITTLE, W. G., late of Parkersburg, Io., to Blencoe. Accepts.

MARSH, Hammond L., Denmark, Io., to Second Ch., Winona, Minn. Accepts.

MTCALF, Arthur, Campbell, Minn., to Bancroft, Mich. Accepts.

MOUNTS, S. A., Campbell, Neb., to Chillicothe, Mo.

NORRIS, Kingsley F., to asst. pastorate, Fourth Ch., Hartford, Ct. Accepts.

PHILLIPS, Charles H., Cummings, N. D., to Fargo and Harwood.

PHILLIPS, Sem, Dodgeville, Wis., to Tabernacle Ch. (Welsh), Waukesha, Wis. Accepts.

RANDALL, Frederick D., Adams, Mich., to North Adams. Accepts.

ROUSE, Clarence W., Sayville, N. Y., to Memorial Ch., Sudbury, Mass.

SEAYEK, Norman, to permanent pastorate, First Ch., Montpelier, Vt.

SMITH, William B. T., Southville, Mass., to supply in Auburn, N. H.

STRONG, Wilson E., Beverly, Mass., to First Ch., Jackson, Mich.

TEBBETTS, Arthur H., formerly of Fargo, N. D., to Morris, Minn. Accepts.

TORREY, David T., Malen, Mass., to Wellfleet.

WARD, J. R., Pleasant Valley, Wis., to Bloomer. Accepts.

WARNER, William J., Grace Ch., Chicago, Ill., to Amboy. Accepts.

WEIDMAN, E. L., to Swedish Ch., Monticello, Minn.

WILLETT, George, San Luis Obispo, Cal., accepts call to Whittier.

YOUTZ, Herbert A. (Meth.), Boston, Mass., to Quincy Ft., for one year. Accepts.

Ordinations and Installations.

BALLANTINE, Henry W., i. First Ch., Baltimore, Md., Nov. 22. Sermon, Rev. W. G. Ballantine; other parts, Rev. Drs. C. H. Richards, S. M. Newman, A. H. Bradford, Rev. E. F. Root.

BARR, Thomas E., i. First Ch., Kalamazoo, Mich. Sermon, Rev. Dr. W. G. Sperry; other parts, Rev. Drs. M. M. Martin, W. H. Davis.

DAVIS, Albert P., and i. First Ch., Wakefield, Mass. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. P. B. Davis, A. H. Plumb, D. D., D. A. Newton, N. R. Everts, R. W. Wallace.

ELDERED, John W., i. First Ch., Meadville, Mo., Nov. 14. Sermon, Dr. Leroy Warren, D. D.; other parts, Rev. Messrs. A. W. Wiggins, A. L. Gridley, H. M. Evans, W. L. Sutherland, Supt. A. K. Wray.

FEHLANDT, August F., o. Howard Ave. Ch., New Haven, Ct., Nov. 19. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. J. E. Twitchell, D. D., W. J. Mutch.

FISHBURN, M. Ross, i. Mt. Pleasant Ch., Washington, D. C., Nov. 29. Sermon, Dr. S. M. Newman; other parts, Rev. Messrs. J. E. Rankin, D. D., J. W. Chickering, J. Fishburn, C. H. Small.

GOODSPEED, Frank L., i. First Ch., Springfield, Mass., Nov. 21. Sermon, Dr. S. M. Newman; other parts, Rev. Messrs. J. E. Tuttle, D. D., L. H. Cone, Michael Burnham, D. D., F. B. Makepeace, R. W. Brokaw, J. L. R. Trask, C. M. Lamson, D. D.

HARRINGTON, Charles E., i. Trinitarian Ch., Waltham, Mass., Nov. 22. Sermon, Dr. W. J. Tucker; other parts, Rev. Drs. H. J. Patrick, R. M. Fullerton, and Rev. Messrs. J. M. Dutton, L. R. Eastman, Luther Freeman.

HILL, Virgil B., o. Waucoma, Io., Nov. 15. Sermon, Rev. J. E. Snowden; other parts, Rev. Messrs. T. O. Douglass, D. D., L. S. Hand, G. L. Hanscomb, D. L. Huiard.

HOLMES, Henry, i. Wauwatosa, Wis., Nov. —. Sermon, Dr. E. G. Updike; other parts, Rev. Messrs. G. H. Ide, D. D., J. A. Blaisdell, I. L. Cory, Judson Titaworth, D. D.

LEWIS, Edwin J., o. Storrs, Ct., Nov. 14. Sermon, Dr. L. O. Brastow; other parts, Rev. Messrs. A. J. McLeod, J. A. Solandt, E. S. Smith.

MCDONALD, A. M., o. and i. Jacksonville, Fla., Nov. 8. Sermon, Dr. E. P. Hooker; other parts, Rev. Messrs. S. F. Gale, J. W. Harding, D. D., T. S. Perry, W. H. Hopkins.

PLATT, Dwight H., o. Alton, Kan., Nov. 15. Sermon, Rev. W. E. Brehm; other parts, Rev. Messrs. L. H. Platt, Edward Skinner, D. Baines-Griffith.

WALKER, William H., o. Chelsea, Mich., Oct. 18. Sermon, Rev. W. D. King; other parts, Rev. Messrs. Bastian Smith, J. W. Bradshaw, W. H. Brodhead.

Resignations.

CRANE, Henry C., Pepperell, Mass.

FREY, T. Arthur, Pavilion Ch., Bliddeford, Me.

GILBERT, George E., Wyoming, Wis. Removes to Sun Prairie.

GRAY, John, Sergeant Bluffs, Io.

HIRSTONE, A. Watt, Harrison, Mich.

RISHING, Joseph E., Independence, Kan.

SMITH, John R., Orthodox Memorial Ch., Georgetown, Mass.

TAYLOR, Raynesford, Pescadero, Cal.

WARK, William O., Harvard, Neb.

Dismissions.

BARNETT, John H., Corry, Pa., Nov. 2. Accepts call to Lakewood and Ashville, N. Y.

FISHER, Herman P., Ortonville, Minn., Nov. 21.

Churches Organized.

MINNEAPOLIS, Minn., Forest Heights, recognized Nov. 20. Eighty six members.

MONTICELLO, Minn., Swedish. Twelve members.

T. ALBANS, Ill., Nov. —. Twenty nine members.

Miscellaneous.

CRISTY, Albert B., was tendered a farewell reception by his parishioners, in Albuquerque, N. M., Nov. 1.

HILL, George, recently of Irving Street Ch., Cleveland, O., will supply for four months in Newark.

HOYT, Henry N., was given a public reception by his church in Sacramento, Cal., Nov. 17.

KETCHAM, Henry, will remain for the present in Bridgeport, Ct.

LEWIS, George, South Berwick, Me., is reported quite ill.

LEWIS, J. W., will close his work in Deer Park and Clayton, Wn., the last of November, to attend Pacific Seminary.

MCGINLEY, William A., will close his work in Shrewsbury, Mass., Dec. 9.

PHILIPS, Frederick B., Whiting, Vt., mourns the death of a son, who was in Dartmouth College.

SANDEISON, H. H., will supply in South Rapids, Minn. He will also preach in Cable.

WEBSTER, C. B., has presented the church in Hampton, N. H., with a piano for use in the chapel.

OTHER CHRISTIAN WORK.

General Booth had a splendid reception at the hands of the Chicago clergy last Thursday afternoon. Dr. Goodwin gave the address of welcome and General Booth responded with a modesty that could not have been feigned. In the evening the immense Auditorium, with room for six thousand people, was full to overflowing. Dr. Barrows was chairman and introduced the general in a way that brought out applause at the end of every sentence. Then for an hour and a half the general told the story of darkest England, and described the methods by which he is seeking to deliver the submerged tenth from hard conditions.

CALENDAR.

National Municipal League, Minneapolis, Dec. 8-10.

National Civil Service Reform League, Chicago, Dec. 12, 13.

American Historical Association, Washington, Dec. 26-28.

American Economic Association, New York City, Dec. 26-29.

BOSTON CONGREGATIONAL CLUB.

Music charmed the club at the beginning of its exercises last Monday evening, the charmer being Miss Lila Juel, whose solos were most heartily welcomed.

The committee appointed at the last meeting to represent the club in an effort to secure the revocation of the licenses of theaters giving Sunday evening entertainments reported, through Dr. E. H. Byington and others, that the matter had been brought before the mayor, who had referred them to the police commissioners. The club emphatically applauded the expressions of condemnation of these performances.

The subject of the evening, The Norwegian System in Its Home, was opened by Rev. D. N. Beach, who visited Norway last summer. He was confirmed in his conviction of the value of the system by his investigation of the places he visited and the information he received. The system, he admitted, has its defects, but the problem is being patiently worked out and difficulties are being removed. Mr. Beach believed that the results desired by the most earnest temperance men would be secured.

Mr. Edgar O. Achorn presented an impressive array of statistics to show that the Norwegian system has resulted in failure. He had made three visits to Scandinavia to study this subject, the last in 1891. Mr. Beach had seen only one person intoxicated during his visit to Norway. Mr. Achorn had seen a very large number, which announcement the club received with enthusiastic applause.

Mr. J. G. Thorp, Jr., who was prominent last winter in efforts to secure the passage of the so-called Norwegian bill, answered Mr. Achorn's statements briefly. Rev. C. E. Jefferson thought the conditions in Norway and Sweden have little to show us in solving the liquor problem. In Massachusetts 251 towns are no license, and the seventy-one others can, with a little trouble, be brought over into the no license camp. It is better to keep on in the line we are going. Rev. Erastus Blakeslee, Dr. H. S. Pomeroy, H. J. Darling and others took part in the debate, which was warm and earnest, the sentiment of the club being evidently divided on the question.

EDUCATION.

— Hampton Institute receives \$4,000 and Radcliffe College \$10,000 from the estate of the late Anne Cabot Lowell of Roxbury.

— The University of Illinois gets a capable president in Andrew S. Draper, LL. D., who was inducted into office Nov. 15. He was recently superintendent of public instruction in New York State.

— Talladega College begins the year with a larger attendance than ever before. The school has recently enjoyed a visit from Hon. J. L. M. Curry, representing the Slater fund, of which it is a beneficiary. Dr. Curry spent his early manhood at Talladega and is specially interested in manual and industrial training, which have had place in Talladega from the beginning.

— At the opening of the teachers' college in New York City last week President Gilman of Johns Hopkins said with truth and in fittingly choice language that our national Parthenon, our building or buildings which will be typical of us as a nation, will be "a university. Our typical achievement will be a system of popular instruction such as the world has never yet seen, based upon common schools and terminating in varied, complex and beautiful opportunities for the acquisition and advancement of knowledge in every kingdom of nature, in every domain of man. This will constitute an acropolis—at once a shrine, an ornament and a defense."

— The Board of Overseers of Harvard University have voted to create and maintain an advisory committee, composed of overseers, professors and professional judges of art, which shall determine the method and details of the development of the college property, selecting the sites and approving the architecture of new buildings and endeavoring to bring about co-ordination and harmony. This is a result of the lesson taught by the Columbian Exposition, and it was hastened doubtless by the just criticism of the newly erected Fogg Art Museum, which has not pleased the head of the art department—Prof. Charles Eliot Norton—the student body or the critics. Professor Norton has publicly repudiated the site, the structure—architecture and material.

— Founder's Day was celebrated at Lake Erie Seminary Nov. 8, the date of the opening of Mt. Holyoke College and the same day on which the memory of Mary Lyon is celebrated there. There are in Ohio two seminaries of Holyoke lineage, the Western at Oxford in the southwestern part of the State, opened in 1855 and now stepping forward into collegiate rank, and Lake Erie at Painesville, opened in 1859 and the successor of Willoughby Seminary. The celebration at Lake Erie took place in Memorial Hall, beginning with a program of harvest music by the chorus of one hundred voices, with organ, violins and piano. The hall was decorated for the occasion, and the procession of the chorus, bearing

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grains, oak leaves and corn and singing a harvest march, was very effective. An address upon the influences that culminated in the educational work of Mary Lyon was delivered by Miss L. T. Guilford, a graduate of Mt. Holyoke under Miss Lyon. Other addresses outlined the beginnings at Willoughby and Lake Erie, with a special tribute to the devotion of Miss Sessions, the first principal of Lake Erie. Greetings from the Western were brought by Miss McKee, its president.

WHAT MEN SAY.

—The whole of philosophy and of life is summed up for the Christian in intelligent, loyal, loving obedience to the holy will, to the command of God.—*President Gates.*

—There is no short cut to social peace, no military highroad to industrial security. Ten thousand educational and Christianizing agencies must work together toward a condition which no living man can describe in advance, but toward which every man of good will may toll with hope of helping all.—*Prof. C. R. Henderson.*

—We have one book of Ecclesiastes already, and that is quite enough, and for my own part I thank no man that writes another or in any way prolongs the strain. I would rather have one page of Robert Browning than all the volumes that Thomas Hardy and Olive Schreiner and Reuben Shapcott and the rest of that school ever penned.—*Rev. Silas Hocking.*

—Calvinism is the spirit which rises in revolt against untruths—the spirit which . . . has appeared and re-appeared and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflaming upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist, whether we acknowledge them or whether we deny them, and will have their way, to our weal or woe, according to the attitude in which we please to place ourselves toward them—inherent like the laws of gravity in the nature of things, not made by us, not to be allowed by us, but to be received and obeyed by us at our everlasting peril.—*J. Anthony Froude.*

Mrs. Ole Bull of Cambridge, Mass., is organizing classes modeled somewhat after the plan of the Greenacre meeting of last summer, in which Lady Somerset, Mrs. Milward Adams of Chicago and Miss Thursby will give instruction. Mrs. Bull will be glad to correspond with persons interested in the idea.

THE AMERICAN BOARD TO ITS CONSTITUENCY.

A FRESH AND URGENT APPEAL.

The Prudential Committee have just voted the appropriations to the several missions of the Board for the year 1895, and the situation impels them at once to send out a statement and appeal to the friends of the Board. The committee have kept clearly and sympathetically in view the imperative needs of the growing work and the calls from the mission. They have been compelled also to bear in mind the debt which rests upon the Board, and they have not dared to appropriate a greater sum than was appropriated last year lest that debt should be increased. The result is that in no case have they been able to grant enough to maintain the work in its full proportions, and in several missions the amount is so small as to compel an immediate and disastrous curtailment of the regular work. That part of the work to which our Woman's Board is pledged is fully provided for, so that all this reduction falls upon those parts of the work which depend directly upon the gifts from the churches.

In the Zulu mission, our oldest mission in Africa, no provision whatever is made in these appropriations for the training and theological schools at Adams, or for the important medical work, or for the aid of native preachers and evangelists, or for the touring of the missionaries. Unless an additional appropriation of at least \$3,000 can soon be made the main work of the mission must be indefinitely suspended. The Foochow mission, our

oldest mission in China, receives only one-third of what is imperatively needed to keep its regular mission work in existence. Unless help to the amount of \$2,000 is given speedily either its native preachers and helpers must be dismissed and all evangelistic work suspended, or its most promising medical work must be abandoned, or its theological and training schools must be closed.

More than half of the regular work of the Shansi mission must be abandoned if additional appropriations cannot be made. The North China mission suffers a reduction of one-third of all that is required for its evangelistic, medical and educational work. The members of the East African mission must continue to live another year in temporary huts if no further grants are made.

In Constantinople the venerable Dr. Riggs has devoted a long life to the translation of the Scriptures into various languages used in that country, and in the preparation and publication of a Christian literature. He is now engaged in putting through the press a Bulgarian commentary upon the New Testament, a part of which is completed and which is exceedingly necessary for the Bulgarian work. The Prudential Committee has not been able to grant the \$500 necessary for this work, nor \$1,500 more which is so essential for the work for Christian literature in Bulgaria. Dr. Riggs's days with us are brief, and we fear this disappointment will hasten his decline, leaving the work undone.

India has never seemed more hopeful than today. Many of the upper classes are coming forward for baptism, and in some of our mission's entire villages are declaring for Christianity and calling for Christian teachers. The committee have been compelled to cut out from their estimates money that the missionaries feel they must have, in order to meet half way these individuals and communities and to prepare Christian teachers for them; \$5,000 in addition would hardly meet the immediate needs.

Japan is passing through a crisis, and the missionaries there feel the importance of a strong presentation of gospel truth to all classes just now. They say there must be no relaxation of effort at this juncture, and yet the committee was compelled to reduce the sums granted for evangelistic work some \$1,500, leaving still other important items unprovided for.

The sum imperatively needed beyond present appropriations to avert disaster and keep the work from going backward is not less than \$16,000. We cannot persuade ourselves that the churches, to whom this work belongs, when once they learn the facts, will consent to see these missions thus cut down and their work given up. They cannot permit a work so providentially laid upon them, so signally blessed of God, to come to naught for want of due support. The responsibility is too grave; the call of God to care for this work is too plain; the demand of Christian love is too clear to be questioned.

What we ask is that special gifts or valid pledges be immediately made, additional to all regular gifts, which will warrant the committee in sending the word of relief to these sorely distressed fields. Plans for the work of the coming year must be made at the beginning of the year; these added sums ought to be reported to the missions within the next two weeks. Pre-eminently it is true here that he gives twice who gives at once. Shall all this work be given up, our missionaries disheartened, and the Board's good record broken? Or, shall relief be given, and given at once? May God

reveal to every one his duty and privilege in this critical hour!

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Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DUDLEY—In Boston, Nov. 20, Rev. John L. Dudley of Lake Mills, Wis., aged 81 yrs. He had been pastor of the South Church, Middletown, Ct., and the Pilgrim Church, Milwaukee, Wis., but afterwards took charge of the Theodore Parker Society in Boston.

MERRILL—In Minneapolis, Minn., Nov. 20, the infant daughter of Rev. G. H. Merrill.

ROBINSON—In North Adams, Nov. 21, Judge James T. Robinson, aged 72 yrs.

SKIFF—In Ellsworth, Ct., Nov. 15, Deacon Gibbs W. Skiff, aged 84 yrs.

Catarrh in the Head

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THE BUSINESS OUTLOOK.

The complete success of the government bond issue is having a stimulating effect in many directions. The large total of the bids and the very satisfactory price obtained must be gratifying to the Washington officials and to the entire country. The position of the treasury is now rendered secure for a time at least. It is provided with a large working cash balance and the gold fund is restored to proportions which forbid any suspicion of the ability and purpose of the government to maintain the parity of all classes of our currency. The time is at hand for exports of gold in considerable volume and it is likely that much of the gold now procured will be drawn out during the shipping season. But the stock to meet such demands is large and probably sufficient for the full exporting season.

The influence of the bond sale upon the money market will be watched with keen interest. The redundancy of our currency is, at the moment, a disturbing factor, enforcing, as it does, the constant withdrawal of European capital. By putting some \$60,000,000 of idle funds from bank vaults into the treasury vaults, it is possible that the remaining funds in the hands of the banks will be in greater use and at better rates. Better money rates will do much to check shipments of gold to Europe.

The London money market, however, is stronger, because of large withdrawals from that center to the Continent. The cause and significance of the continental demand for gold are not at all clear, but the fact is there. Perhaps London will be forced to recoup herself at our expense.

Within the past week, though, London has taken a large block of railway securities in this country, namely, stocks and bonds of the new Southern Railway Co. The amount of the purchase is estimated at \$10,000,000. If that transaction means that London is beginning to take an interest in our securities markets once more, we may take hope that the persistent, forced liquidation of four years or more of our indebtedness to Europe is approaching an end.

The completion of the liquidation of the old Baring estate in London is an event of marked importance. It is, perhaps, the greatest event of its kind in history. The success of this method of meeting a crisis gives the business world a new confidence in its own recuperative powers.

Bank clearings are again showing some very fair increases over those of a year ago and the gains are well distributed over the country. The South continues to make a good showing, but not better than that of the West. Railroad earnings indicate a better movement of commodities in most sections, the exceptions being chiefly the corn belt and portions of the wheat belt. Somewhat better prices for wheat, cotton and a few less important commodities add encouragement.

Hon. T. Jefferson Coolidge, treasurer of the Amoskeag Manufacturing Co., is quoted as saying: "I do not notice much change yet in the business of the Amoskeag Manufacturing Co., but, on the whole, I think things are better than they were before election. It is all a matter of confidence. Confidence is the only thing that improves business, and that is a thing of slow growth."

Some of the New England manufacturing corporations, chiefly cotton mills, are making reduced dividends for the past six months, and, as a rule, profits are believed to have been very small.

THE CHURCH AND POLITICS.

Concerning a suggestion that Christian Endeavorers have become so numerous that they might hold the balance of power between the two leading parties and thus dominate political nominations, a writer in one of the daily papers says: "Satan once did the same thing in taking the Saviour to the

top of the mountain and offering to Him the possibilities of dominion. . . . I consider this suggestion as pernicious as can be in its tendency. . . . The real work of the society is to wield spiritual power. Its service in social or political regeneration must consist rather in adding to its already ardent and zealous faith an intelligent understanding of the civil obligations of the Christian citizen."

A similar suggestion has been made with respect to the Christian Church. Frequently it is said that "if the church would organize and all its members would unite, entering primaries and caucuses of every kind, attending political conventions in a mass, every defective law could be made perfect and every social evil annihilated." Such statements we believe unfounded. The function of the church is to purify the motives, strengthen the faith and harmonize the action of individual Christians, as well as to testify by resolution and otherwise against all evils. It should urge upon its members a conscientious discharge of the duties of Christian citizenship.

Recently an address was delivered to a convention of Epworth Leagues in which the speaker suggested that the leaders who were over twenty-one years of age and upward should appoint subcommittees to draft resolutions and instruct the members as to whom they should vote for in local elections. All such movements are "of the earth earthy."—*New York Christian Advocate*.

Our greater birthdays are the days when we enter into truer life and come into possession of that inner good which is our proper inheritance as children of God.—*C. G. Ames*.

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Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 3, 10 A. M. Topic, Ministerial Tenderness. Speaker, Rev. Francis A. Horton, D. D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BOSTON EVANGELICAL ALLIANCE, extra meeting, Bromfield Street Church, Dec. 3, 12 M. Subjects: A January Fete of Prayer and Municipal License of Immoralities.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, P. M. PRIMARY UNION at 2 P. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 4, 10 A. M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION. Regular meeting, Berkeley Street building, Dec. 3, 11 A. M.

WORCESTER COUNTY BRANCH W. B. M., Plymouth Church, Worcester, Dec. 6, 10 A. M. Mrs. Joseph Cook and missionaries will speak.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 131 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 99 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quinn, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, (Room 85, Boston. Post office address, Box 1832.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer.

BARNAS S. SNOW, Corresponding Secretary, Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1832. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President. REV. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

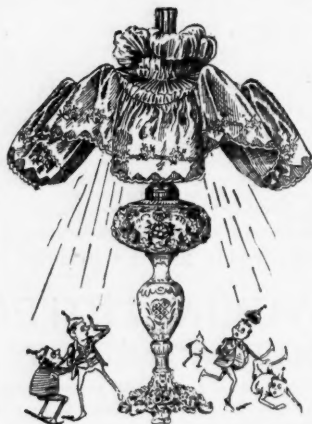
There is a veil on the face of God which requires to be removed, and there is a veil on the face of eternity which requires to be removed; but the most fatal veil is that which is on the heart of the individual and prevents him from seeing the glory of Christ.—James Stalker.

THE name "dresser," as a piece of furniture, came from the credence table in the earlier churches of the eleventh century. In the twelfth century this piece of furniture came into use as a sort of sideboard to hold reliquaries. Through all the last six centuries the dresser has been a valued piece of household furniture, but we doubt in all that time if there has ever been such an opportunity to purchase a dresser at low cost as is offered today at the Paine warerooms, 48 Canal Street.

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BOSTON MINISTERS' MEETING.

The Missing Factor in the Christian Endeavor Movement was considered last Monday, the opening address by Dr. Elijah Horr occupying only about twenty minutes and the rest of the hour being devoted to general and frank discussion. Dr. Horr said that he was not there to criticize anything that the society has done or is doing, but to suggest a new avenue of helpfulness. What we need more than anything else in this age is personal religious instruction in doctrinal and catechetical lines, such as is provided by the Protestant Episcopal Church but not in churches generally. Such instruction used to be given in our Sunday schools and at home, but now is practically neglected. He then recommended the following method, which he had used successfully. Let one Endeavor meeting in the month be given up to the pastor for a conversational lecture. A course of from three to four years could be arranged on the evidences, doctrines, morals and duties of Christianity. The evening following the lecture should be devoted to a review service, when several of the young people read memory sketches of the lecture, the others criticising. Then comes the question drawer, followed by a social season, which brings the pastor into completest touch with the young people. A Handbook of Christian Evidences and Doctrines is in preparation for such use in Endeavor Societies.

Dr. Smith Baker agreed with the first speaker as to the need of catechetical instruction, but thought the Sunday school the place for it, and suggested that one point be thoroughly taught each Sunday, each grade in the school being required to pass an examination on these truths before promotion. Rev. C. R. Browa thought the International Lessons were responsible for the decline of doctrinal teaching in the Sunday school, and recommended a course of study embracing six text-books. He suggested devoting two Endeavor meetings each month to class work and one to sociability, leaving one for testimony and consecration. Dr. H. J. Patrick believed in this kind of instruction and that the pastor should have charge of it. Rev. C. P. Mills thought the subject should have been stated as The Missing Factor in the Church Life of Today, and objected to throwing this responsibility upon the Endeavor Society, which has already shouldered so many burdens. He believed the province of instruction to be in the Sunday school, as the pulpit stands for inspiration and Christian Endeavor for devotion and activity—though the Endeavor Society should bear its share in the new feature of greater attention to catechetical instruction.

Rev. C. L. Morgan recommended that the Sunday schools turn aside from the International Lessons for three months in the year, devoting that time to doctrinal study.



Florence Silk Mittens.

The engraving shows a late style of these goods. They are made of genuine Florence Knitting silk. Whatever the design, all real Florence Silk Mittens are sold one pair in a box, bearing the brand Florence on one end. The pattern shown here is lined in back and wrist throughout with silk. They are perfect fitting, and in cold climates are far more durable and quite as elegant and fashionable as the best of gloves. Sold by all enterprising dealers, who can be supplied by the

NONOTUCK SILK CO.,
18 Summer St., Boston, Mass.

The question from the moderator, How many pastors have resorted to other methods than the Sunday school for instruction, resulted in a good show of hands. The last word was from Dr. Horr, who claimed that the Endeavor Society furnishes the providential channel and machinery for the kind of instruction needed.

PERSONALLY-CONDUCTED TOURS VIA PENNSYLVANIA RAILROAD.—That the well-earned reputation acquired by the Pennsylvania Railroad Company for the superiority of its personally-conducted tours will be maintained by this season's series of tours to Washington, Florida and California is beyond doubt. Since the system of personally-conducted tours, inaugurated by that company, has been in effect nothing but words of commendation have been received. Its unexcelled train service, intelligent tourist agents and chaperons and, above all, its moderate charges, leave nothing to be desired. Detailed information in regard to these tours will be furnished on application to J. P. McWilliams, tourist agent, 205 Washington Street, Boston, Mass.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 23.

The leader, Mrs. Perley Morse, read a portion of Christ's prayer for His disciples in the sixteenth chapter of John and spoke of God's willingness to answer prayer. A letter was read from Mrs. Clara Meyers of London asking prayer for the women of Madagascar in the present crisis in that country. "The queen's throne there was founded on our common Bible, and she led her subjects to turn from idols to serve the living God. Now the French threaten to overwhelm the poor Novas with a military force, having despoiled them of their money these past years."

Mrs. A. C. Thompson told a touching story related to her years ago by Rev. Mr. Ellis of the persecution of the Madagascar Christians. At one of his meetings with them he advised that no hymns should be sung, since it might reveal them to their enemies. They would not omit this part of their worship, but they sang with their faces almost on the floor that the sound might not be heard outside. Prayers were offered for the women of Madagascar.

Mrs. Capron emphasized two passages: "He will show you things to come" and "He shall take of Mine and shall show it unto you." As in the early morning all are anxious for the news of the day, so we as Christians should seek news from heaven through the Holy Spirit. We should never be willing to turn from Him to the duties of the day until our hearts are touched by some fresh message. Mrs. C. L. Goodell spoke of what had just been said as a picture of the daily life of our missionaries.

It was pleasant to welcome Mrs. Elizabeth Morley Nichols, formerly an active worker in the Berkshire Branch of the board and who has been a missionary in China for several years. She told how impossible it would be to make women in China understand such a gathering as this meeting, and it was equally impossible to make people here understand the condition of women in China. First, their poverty was almost beyond description. Ten dollars would probably cover the total value of an ordinary Chinese house and furniture, and five cents a day the cost of a woman's food and clothing. A girl had been taken from her school because she had been promised wages amounting to twenty cents a month. It was an opportunity not to be neglected. Second, they were so much in the power of Satan. He is worshiped as a god by thousands with fire-crackers and processions innumerable. Third, they are bound down by a mass of superstition, which so enters into their daily lives that they are slaves to a terrible bondage. Yet these people are susceptible to the gospel. It is not easy for them to accept its teachings, and the mass of the people have no desire for it, but there are many earnest Christians among them.

CHARLES DICKENS'S SON.—Charles Dickens has written for the forthcoming volume of the *Youth's Companion* a series of reminiscences of his famous father. The same volume will also contain an article on Lord Tennyson Among Children, by Theodore Watts, the celebrated critic of the *London Athenæum*; and still another article on Bismarck's Boyhood, by Sidney Whitman, one of the few Englishmen who have the privilege of an intimate personal acquaintance with the famous German statesman.

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Are out of the question when tortured and disfigured with Eczema and other itching, burning, and irritating skin and scalp diseases. **A Single Application of the CUTICURA REMEDIES** will afford instant relief, permit rest and sleep, and point to a speedy and permanent cure.

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BIOGRAPHICAL.

REV. H. S. HARRISON.

Congregational circles in Chicago were greatly shocked last Thursday morning to hear of the sudden and terrible death at La Grange, a suburb of the city, of Rev. H. S. Harrison, editor and proprietor of the *Advance*. Returning from his work in the city Wednesday evening, alighting from the wrong side of the train and climbing the guard gate in order to reach his home the sooner, he was struck by the fast mail and instantly killed. He leaves a wife, two little girls and many friends to mourn his untimely death. Mr. Harrison was a man of fine business ability, wide information and interested in everything connected with the establishment of the kingdom of God on earth. He was intensely loyal to the seminary of which he was a graduate, to the First Church of which he had been an honored and most useful member, and to the City Missionary Society of which he was a director and treasurer and to which he had given earnest and very valuable labor. While making his paper an organ for the conservatives rather than the liberals of the denomination, he was ready to support every effort which he believed had the good of men at heart. Few men have been more truly the architects of their own fortunes than he. Without the advantages of a college education, he had managed by hard work to secure a fine education, to prove himself an excellent minister, and in his later life to demonstrate his ability both to care for the finances and the policy of a great religious paper.

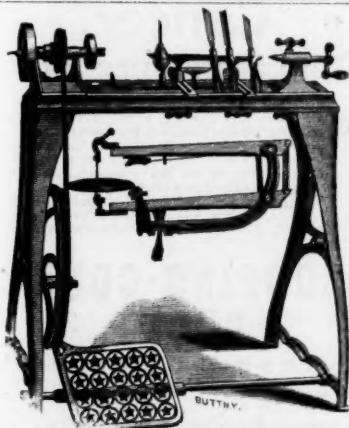
CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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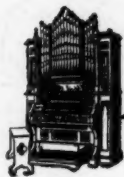
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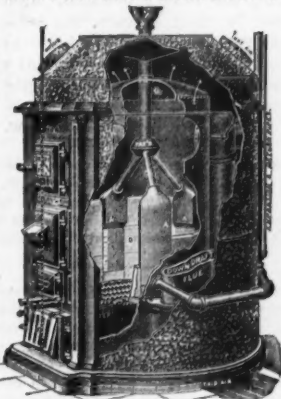
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HARTFORD SCHOOL OF SOCIOLOGY.

One of the interesting events of the year is the founding of a school of sociology, under President C. D. Hartranft, by the Society for Education Extension of Hartford, Ct. The course is to extend over three years and to prepare for the degree of doctor of sociology. Though designed primarily for post-graduate work, only those possessing a college education or its equivalent being allowed to compete for a degree, the courses are open to all, men and women alike, on payment of \$50, the full tuition fee. The first year, intended as preparation for future work, offers such topics as the encyclopedia and philosophy of sociology, the family, considered in all its aspects, heredity, the status of woman, population, ethnology, the growth of cities, municipal problems, food, shelter, dress, historically and scientifically considered, and sanitary science. In the second year the subjects will be the spiritual forces of society, as art and religion, the competitive forces, as occupations and inventions, the relational forces, treating of organization, employers and employed, and the recuperative forces, including recreation. The third year will cover sociology proper, with a full consideration of the deteriorative forces and the remedies for each. The work is carried on largely by lectures given in Case Memorial Library, Hartford Seminary. Examinations are held on readings assigned under each topic, and each week a sociological conference is conducted for the purpose of studying practical problems.

The faculty is made up almost entirely of specialists, about thirty in number, from some of the most prominent colleges and universities of the country, including Professor Bascom of Williams, Professors Chapin, Wilson and Jameson of Brown, Professor Willcox of Cornell, Prof. Austin Abbott of New York, Dr. S. W. Dike, Professor Ward of Washington, D. C., Professor Bemis of Chicago, Professors Libbey and Sloane of Princeton, Professors Rowe and Falkner of the University of Pennsylvania, Professor Mason of the National Museum and Mrs. Alice F. Palmer.

The school has in view four objects: research, for the purpose of forming a center for the study of the laws that underlie all social phenomena; instruction, to train a body of competent teachers and reformers; publication, for the issuing of literature that will be scientific and popular; practical application, for testing the conclusions reached.

Such, in brief outline, is the Hartford School of Sociology, a pioneer in the work, which must of necessity engage more attention during the next generation. Like all movements in their infancy, the school is small, but it deserves the loyal and hearty support of all who long to see the day when society will be regenerated and brought into subjection to the principles of the gospel.

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RAYMOND & WHITCOMB TOURS TO FLORIDA.—Arrangements have been made for the first time by Raymond & Whitcomb for a series of tours to Florida and Cuba, and also to Florida only. Parties will leave Boston for the "land of flowers" Jan. 10 and 24 and extended visits are to be paid to all of the favorite winter resorts, with prolonged stays at the Hotel Ponce de Leon, the Tampa Bay Hotel and the new Hotel Royal Poinciana at Palm Beach, the home of the pineapple and the coconut. The rail journeys are to be made in special Pullman vestibuled trains with dining-cars. Five parties are to return North with escort, and the tickets may be used returning independently on any train until May 31. An opportunity to remain in Florida throughout the winter without sacrificing any advantage is thus provided. The Cuba parties will sail from Port Tampa and pass a week in Havana. A descriptive circular can be obtained of Raymond & Whitcomb, 296 Washington Street, Boston.

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The most frightful tortures haunt the mind; the person is in constant dread of impending evil; sleep refuses to come, and the merest trifles cause worry and anxiety. Thoughts of insanity develop, and the poor sufferer feels weak, tired and unable to do anything. There are sometimes faintness and sinking at the stomach, loss of appetite, coated tongue, and lack of interest in society and daily affairs. Miss Nettie Richards, of Livermore Falls, Maine, says:

"For two years I had hysterics, and was fearfully nervous. I would have them every day, and was in a terrible condition. My limbs were cold all the time. I could not



MISS NETTIE RICHARDS.

sleep nights and had no appetite. My nerves were in a frightful state, and I was very weak.

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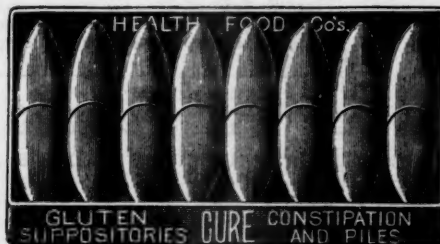
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